

طوطي نامه

---

THE  
TOOTI NAMEH,  
OR  
TALES OF A PARROT:  
IN THE  
PERSIAN LANGUAGE,  
WITH  
AN ENGLISH TRANSLATION.

---

Calcutta, printed:  
LONDON,  
REPRINTED FOR J. DEBRETT, PICCADILLY.

---

JULY, 1801.

## CONTENTS.

---

<b>TALE I. OF the Birth of Miemun; and of Khojisteh</b> falling in love . . . . .	<b>Page 10</b>
<b>II. The Fidelity of a Sentinel towards the King</b> of Teberistan . . . . .	<b>25</b>
<b>III. The Goldsmith and the Carpenter; and the</b> Theft and Concealment of the Golden Images . . . . .	<b>35</b>
<b>IV. The Nobleman, and the Soldier's Wife, whose</b> Virtue he put to the proof . . . . .	<b>41</b>
<b>V. The Goldsmith, the Carpenter, the Taylor,</b> and the Hermit, who quarrelled about a Wooden Woman . . . . .	<b>49</b>
<b>VI. The King of Kinoge and his Daughter, with</b> whom a Dirveish became enamoured . . . . .	<b>54</b>
<b>VII. The Fowler, the Parrot, and her young ones,</b>	<b>58</b>
<b>VIII. The Merchant, and his Wife, who outwitted</b> him . . . . .	<b>62</b>
<b>IX. The Shopkeeper's Wife, who, having an</b> Amour with a Person, confounded her Father-in-law . . . . .	<b>65</b>
<b>X. The Merchant's Daughter and the Jackal . . . . .</b>	<b>69</b>
<b>XI. The Lion, and the Brahmin, who, on account</b> of his Avarice, lost his Life . . . . .	<b>73</b>



## TALE

XII. The old Lion, and the Cat, who, having killed the Mice, was turned out of office,	Page 76
XIII. Of Shapoor, Commander of the Frogs, and the Snake . . . . .	80
XIV. A Lion whom a Syagosh dispossessed of his Dwelling . . . . .	84
XV. Zereer the Weaver, whom Fortune would not befriend . . . . .	89
XVI. Four Rich Persons who became Poor . . . . .	92
XVII. How the Jackal was made King, and then killed . . . . .	95
XVIII. Of the Intimacy of Besheer with a Woman named Chundar . . . . .	98
XIX. The Merchant, and how a Person's Mare was killed . . . . .	102
XX. The Woman who by a Stratagem escaped out of the Lion's clutches . . . . .	105
XXI. Of a King and his Sons, and of a Frog and a Snake . . . . .	108
XXII. The Merchant whose Daughter was lost . . . . .	113
XXIII. Of a Brahmin falling in love with the King of Babylon's Daughter . . . . .	117
XXIV. How the Son of the King of Babylon fell in love with a young Woman . . . . .	122
XXV. Of a Woman, who, having gone to buy Sugar, had an Amour with a Grocer . . . . .	126
XXVI. The Merchant's Daughter, whom the King rejected . . . . .	129
XXVII. The Potter, who is taken into the Service of a King, and made General of his Army . . . . .	134
XXVIII. The Lion and his Whelps, and how he fostered a young Jackal . . . . .	137
XXIX. The Nobleman who concealed a Snake in his Sleeve . . . . .	140

## CONTENTS.

### TALE

- XXX. The Soldier and the Goldsmith, the latter of  
whom lost his Life from the Love of  
Money . . . . . *Page* 144
- XXXI. Of the Merchant and the Barber's beating  
the Brahmins . . . . . 148
- XXXII. The Frog, the Bee, and the Bird, who killed  
the Elephant . . . . . 151
- XXXIII. The Emperor of China, in a Dream, falls in  
love with the Queen of Room . . . . 155
- XXXIV. The Elk and the Ass, who are both taken  
prisoners . . . . . 161
- XXXV. A King falls in love.---Khojisteh is put to  
death by the hands of Miemun . . . . 164
-



## ADVERTISEMENT.

*A Collection of Persian Tales, written expressly for the improvement of young Students, accompanied with an English translation, is now submitted to the candour of the Public.*

*The learned Orientalist will allow, that, to render into English such subjects with any degree of success, is no pleasant or easy task, on account of the difficulty of accommodating the sense to a different idiom, so as to preserve the spirit of the original, and at the same time avoid the ridiculous extremes of insipidity or bombast; and, therefore, such a critic will readily grant indulgence to a translation, which pretends to no merit but that of faithfulness and perspicuity.*

---

بسم الله الرحمن الرحيم

بعد از جنس جنس ثنا و صفت پیداکننده  
آسمان و زمین کیفیت و حقیقت این است که  
داستان قصا و حکایات حضرت نخبی رحمه الله  
علیه که در طوطی نامه بعبارت سخت و دقیق نوشته  
بودند انرا برای مفصل و بیان و از جهت معلوم  
شدن همه مردمان محمد قادری اصلح الله شأنه در  
عبارت سلیس و آسان که مشتمل بر عبارت  
خطوط باشد و روز مره جواب و سوال که دو لئمندان را  
لائق باشد نوشته است یکی از دهستان مسطور  
این است

---



16

CALL THE MOST

تأليف السيد محمد باقر خراسانی

---

In the Name of the most merciful God!

After *bestowing* every kind of eulogy and praise on the Creator of heaven and earth, *we proceed to set forth* the nature and true intent of *these pages, which* is this. The narrations, tales, and fables of Hazerut Nekhsheby, (the mercy of the Almighty rest upon him!) in the Tootinameh, or Tales of a Parrot, being composed in a difficult and abstruse style, Mahommed Kadery (may God amend his condition!) for the sake of distinctness and illustration, and in order to render them intelligible to all *descriptions of* men, has written them in familiar and easy language, so as to comprise the epistolary style and ordinary conversation befitting persons of high rank. This is one of the above-mentioned Tales.

---

## قصهٔ اول در پیدایش میهن و عاشق شدن خجسته

یکی از دولتمندان پیشین که احمد سلطان نام داشت بسیار مال و متاع و بسا لشکر و عساکر و فوج و صد هزار اسب و یک هزار و پنجاه زنجیر فیل و نه صد قنار شتر بار بردار بر در او حاضر بود لیکن پسر و فرزند و اولاد نداشت و همیشه در خدمت خدا پرستان میرفت و روز و شب و صبح و شام برای پسر دعا میخواند است پس از چند روز آفرینندهٔ آسمان و زمین شاه مذکور را یک پسر خوب صورت افتاب چهره ماه جبین داد احمد سلطان ازین مسرت و نشاط مثل گل شکفته دل گردیده چندان هزار روپیه و هون بدرویشان و فقیران عطا کرد و تا سه ماه امیران و وزیران و دانایان و



## TALE THE FIRST.

*Of the Birth of Miemun; and of Khojisteh  
falling in love.*

ONE of the princes of former times, whose name was Ahmed Sultaun, *possessed* much riches and effects, with a numerous army, *so that* one hundred thousand horses, fifteen hundred chains of elephants, and nine hundred strings of camels of burthen, stood ready at his gate. But he had no children, neither son nor daughter. He therefore continually visited the worshippers of God, *to engage their intercession in his favour*; and day and night, morning and evening, was *himself* offering up prayers for a son. After some time *had passed in this manner*, the Creator of heaven and earth bestowed on the aforesaid king a son, of beautiful form, his countenance *resplendent* as the sun, and his forehead *resembling* the moon. From the delight *occasioned* by this *event*, the heart of Ahmed Sultaun expanded like a new-blown rose; he bestowed many thousand rupees and huns, or pagodas, on dervishes and fakeers: for three months con-  
tinuance,



و فاضلان و استادان شهر را ضیافت کرد و  
خلعتهای کران بها داد و قتیکه پسر مرقوم بن  
هشت سال رسید در خدمت او ستاد همه دان کامل  
گذاشت

و در چند روز الف بی و آمد نامه و انشاء هر کرن و  
گلستان و جامع القوانین و انشاء ابو الفضل و  
یوشی و رقعات جامی خواند و اکتساب علوم  
عربی و پارسی تمام کرد و قاعده نشست و برخاست  
مجلس شاهی و قانون گفتار و رفتار بزم شهنشاهی  
آموخت و در نظر پادشاه و جمیع خاصان بارگاه  
پسند آمد

پدرش نام او میمون نهاد و با یک زن ماه  
بدن خورشید رخسار شادی کرده داد نام آن  
زن خجسته بود در میان خجسته و میمون الفت و  
مودت و محبت زیاده شد چنانچه هر روز در عشی  
و الا شراق یک جا می بودند و یک جا می خفتند  
و یک جا می نشستند میمون یک روز بالای  
پالکی



tinuance, the omrah, viziers, sages, learned men, and teachers in the city, were feasted; and he gave away costly dresses. When the above-mentioned son arrived at the age of seven years, he was placed under the direction of a master, perfectly versed in every kind of knowledge.

In a short time he read the alphabet, with the Amudnameh, or conjugations of verbs, and *by degrees* the Insha Herkeren, the Gulistan, Jammia ul Kewaneen, Insha Abulsezul, Insha Yousefy, with the Rukaat Jami; and acquired complete skill in the Arabic and Persian sciences. He also learnt the ceremonies to be observed in the royal council, as well as the rules for conversation and deportment at an imperial banquet; and met with approbation in the sight of the king, and all the nobles of the court.

His father called him Miemun, or auspicious, and married him to a wife, whose body *was fair* as the *silver* moon, and her countenance *enlivening* as the sun. The name of this lady was Khojisteh, or prosperous. Between Miemun and Khojisteh there was such excessive intimacy, friendship, and affection, that every day, from evening till morning, they were inseparable: they slept in one place, and always sat together. One  
day

پالکي سوار شده براي تما شاي بازار رفت  
 وديد که شخصي در بازار قفص طوطي در دست  
 گرفته استاده بود ميمون طوطي فروش را گفت  
 که قيمت اين چه قدر است بگو طوطي فروش  
 جواب داد که قيمت اين مبلغ یک هزار هون  
 است ميمون گفت شخصيکه براي یک مشت  
 پر و جهت یک نواله کربه اين قدر زر دهد ابله و  
 احمق و بيوقوف و نادان است طوطي فروش  
 جواب دادن نتوانست دران زمان طوطي پنداشت  
 که اگر اين دولتمند عهده مرا خريد نکند موجب  
 قباحت و باعث شناعة است از انجا که صحبت  
 بزرگان و دانايان ترقي عقل است بعد ازان طوطي  
 جواب داد که اي جوان خوش جمال و اي دولتمند  
 صاحب کمال اگر چه من در نظر شما مشت پر  
 مينمايم اما بخرد و دانائي بالاي آسمان مي برم و  
 خوش کويان شيرين سخن مرا شنیده حيران  
 ميشوند و متعجب ميگردند کمينه هنر که در من است  
 آن



day Miemun rode in a palkee to take a view of the market-place, where he beheld a person standing with a parrot-cage in his hand. Miemun said to the parrot-seller, Tell me what is the price of this bird? The parrot-seller answered, "The price of it is the sum of a thousand huns." Miemun replied, "The person who could give so large a sum of money for a handful of feathers, and a cat's morsel, must be an ignorant blockhead." *To this*, the parrot-seller was unable to give an answer. At that interval, the parrot thought thus to itself, "If this rich man does not purchase me, *his refusal* will occasion evil and misfortune; for it is *only* by associating with great and intelligent *minds*, that the understanding can be improved." Then the parrot thus rejoined: "Oh beauteous youth! endowed with riches, and master of every accomplishment, although I appear in your sight *nothing but* a handful of feathers, yet, through the power of wisdom and knowledge, I can soar above the sky; and the eloquent are struck with wonder, and are astonished on listening to my sweet discourses. The meanest art that I possess is, that any action of past time, or to come, I know at present: the business

C

of

آن است که کار پیشین و آینده را در حال می  
شناسم و کارهای فردا را امروز میدانم اینده  
کاروانیان کابل برای خریدن سنبل درین شهر  
خواهند آمد و همه سنبل این شهر را خرید خواهند  
کرد. تو همه سنبل شهر را خرید بکن و یک جا بمعدار  
پس از آمدن کاروانیان مذکور بشرویش تو  
از آن سوداگری بسیار فایده خواهی گرفت میمون  
سخن طوطی را شنیده و فهمیده و پسندیده مبلغ یک  
هزار هون قیمت طوطی بفروشنده داد و طوطی را  
خریده. خانه خود برد و همه سنبل شهر را طلبیده از  
سنبل فروشان قیمتش را استشار کرد سنبل  
فروشان گفتند که قیمت این همه ده هزار هون  
است در همان ساعت مبلغ مذکور از خزانه خود  
داد و آنرا خرید کرد و در یک ایوان نگهداشت  
روز سیوم مطابق ایامی طوطی کاروانیان از کابل  
رسیدند و از تجاران و از سوداگران بسیار جست  
جو کردند اما همه جا آثار سنبل نیافتند چرا که میمون  
همه



of to-morrow I am acquainted with to-day. Now, *for instance*, the caravans of Cabul will come to this city, and buy all the spikenard that is in it. Do you purchase all the spikenard in the place; hoard it up, and sell it after the arrival of these travelling merchants, from which traffic you will derive considerable advantage." Miemun, having heard, understood and approved the words of the parrot, gave the owner a thousand huns, the price of the bird; and having bought it, carried it to his own house. He sent for all the spikeard in the city, and asked the sellers the price thereof. The spikenard dealers said, "The price of the whole is ten thousand huns." In the same hour he paid the aforesaid sum from his own treasury, and purchased the spikeard, which he stored up in one of his palaces. The third day, according as the parrot had predicted, the people of the caravan of Cabul arrived, and made great search amongst the merchants and traders, but could no where find out any spikenard, because Miemun had bought the whole of that article

همه سنبل شهر را خرید کرده بود بعد از آن کاروانیان  
 در حضور میمون آمدند و سنبل مذکور را بمبلغ  
 پنجاه هزار هون خرید کرده جانب شهر خود را روانه  
 شدند پس میمون از کشته طوطی بسیار  
 خورم و خورسند کردید و دیگر جانوری را که نام او  
 شارک بود خرید کرد برای معنی که اگر شارک را  
 در صحبت طوطی گذاشته آید وحشت تنهایی  
 او از قلب بیرون خواهد رفت چنانچه دانایان  
 فرموده اند کند هسجنس با هسجنس پرواز کبوتر با  
 کبوتر باز با باز

غرض میمون شارک را همراه طوطی داشت تا  
 این دو پرنده از مصاحبت یک دیگر سرور  
 خواهند بود روزی میمون خجسته را ظاهر کرد که من  
 بعد این میخواهم که مسافرت ملک و سفر دریا  
 و سیر بنادر نمایم در چنینیکه ترا کاری در پیش  
 آید و مهمی عارض گردد بدون صلاح و مصلحت  
 شارک و طوطی بعمل نیاری و بی رخصت و رضای  
 اینها



in the city. The people of the caravan came into the presence of Miemun, and having bought the spikenard for the sum of fifty thousand huns, set out for their own city. At length Miemun was much pleased and delighted with the conversation of the parrot, and bought another bird called a sharuk, or mina, with the view that, by placing it in company with the parrot, the mind of the latter might be freed from the irksomeness of solitude; according to the saying of the sages.

“ Kind fly with kind, pigeon with pigeon, hawk  
“ with hawk.”

The intention of Miemun in placing the sharuk along with the parrot, was, that these birds might be mutually pleased with the company of each other. One day Miemun said to Khojisteh, “ I am now  
“ going to perform a journey to *a certain* country,  
“ and *shall also* make a voyage in order to visit  
“ several ports. Whenever you have business to  
“ transact, or any weighty affair occurs, carry your  
“ intentions into execution, without the advice and  
“ consent of the parrot and the sharuk.” After speaking to this purport, he commenced his journey.

Khojisteh

اینها کاری از قوه بفعل نیاری با مثال این چندین  
 سخنان گفت و اختیار مسافرت کرد بعد رفتن  
 میمون خجسته چندین غمهای موفوره بعمل آورد و از  
 فراق دلدار در شب نمی خفت و در روز نمیخورد  
 غرض طوطی از کشتن شیرین قصه عموم دل  
 خجسته بر طرف میکرد بعد انتضای شش ماه یک  
 روز خجسته غسل کرد و چهره خود را اراست نموده  
 بالای بام ایستاد و از دریچه تما شای کوچه میکرد  
 یک ملک زاده دیگر شهر برای سیردران شهر  
 رسیده بود اثاب رخساره خجسته را دیده مجنون  
 و دیوانه گردید و خجسته نیز ملک زاده را دیده  
 شیشه و فریفته شد و ملک زاده همان ساعت  
 از یک زن مختاله از راه حقیه نزدیک خجسته  
 پیام و پیغام فرستاد که اگر یک شب برای چهار  
 ساعت در خانه من قدم رنج خوابی کرد در عرض  
 آن یک انکشتترین بها لک یون خوابم داد اگر  
 چه در اول پیاسش قبول نکرده ولیکن از بسیار  
 درغلانیدن



Khojisteh expressed great sorrow at the departure of Miemun; and being separated from the possessor of her heart, she neither slept during the night, nor ate in the day. To be brief, the parrot dispelled the sorrows of her heart, by relating pleasant stories. At the expiration of six months, one day Khojisteh, after having bathed herself, and adorned her person, was looking out of a window at the top of the house into the street; when a prince of another country, who had travelled into this city, having beheld the glowing cheeks of Khojisteh, was distracted with love; and Khojisteh also was fascinated at the sight of the prince. The same hour the prince sent a procuress to Khojisteh, privately, with a message, that provided she would only take the trouble to visit his house any night, for four hours, he, in return for this *condescension*, would present her with a ring estimated at a lack of hunns. At first, however, she did not agree to his proposal: but at length the instigations of the procuress prevailed;

ورغلانیدن محتال را ضی شده جوابش گفته  
 فرستاد که روز پرده در است و شب پرده پوش  
 است بعد از نیم شب در حضور ملک زاده خواهیم  
 رسید و قتی که شب شروع شد خجسته پارچهای  
 نفیس و بهتر پوشید رو بروی شارک آمد و  
 بالای کرسی نشست در دل خود تامل کرد که من  
 زخم و شارک نیز زن است و درین کار البته  
 شارک سخن من خواهد شنید و برای رفتن در  
 حضور ملک زاده اجازت و رخصت خواهد داد باین  
 اندیش هم حقیقت و کیفیت را با لمشافه  
 شارک ظاهر کرد شارک وعظ کوئی نموده که چنین  
 کار نباید کرد در میان قوم شما این عظیم تر عیب  
 و تنک است از آنجا که عشق خجسته را غالب  
 شده بود امتناع شارک غصه او را تغیان کرد  
 شارک را از درون قفس و پنجره بیرون کرده  
 دو پای شارک را از دست محکم و مضبوط گرفته  
 چنان بر زمین زد که جان از بدن شارک بالا پرید

vailed; and she returned him for answer, that as day reveals, and night casts a veil over *our actions*, she would wait upon the prince after midnight. Early at night, after having arrayed herself in her finest and best apparel, she repaired to the sharuk, and sitting down in a chair, thus reflected in her mind: "Because I am woman, and the sharuk is also a female, she will certainly listen to my words on the present occasion, and give me leave to visit the prince." With this persuasion, she represented to the sharuk all the particular circumstances of *her case*. The sharuk advised her, *saying*, "You must not commit such an action, which is considered amongst your tribe as most heinous and disgraceful." But as love had now gained the ascendancy over Khojisteh, the sharuk's refusal threw her into a rage. Seizing the bird fast by both legs, she pulled her out of her cage, and struck her against the ground with such violence that the soul took flight from the body, and she expired. Then, full of wrath and indignation, she came to the

D

parrot,



و مرد بعد از آن با خشم غصه نزدیک طوطی رسید و  
 همه مطالب خود و کوائف شارب را با لمشافه طوطی  
 ظاهر کرد از آنجا که طوطی دانشمند بود در دل خود  
 تأمل کرد که اگر من مطابق شارب منع کنم و  
 مانعت نمایم هلاک خواهیم شد بعد ازین اندیشه  
 خجسته را از نرمی تمام اظهار کرد از آنجا که شارب  
 مونث است و اکثر اناث ناقص العقل می شوند  
 ازین باعث دانایان را مناسب است که رازهای  
 خود را بانسا باز نباید کرد تو الحال هیچ فکر و  
 سواس مکن تا که جان من در جسم است درین  
 کار تو من سعی و کوشش خواهیم کرد و ترا بهمراد و  
 مدعای تو خواهیم رسانید خدا نخواسته اگر این راز  
 تو در میان ظاهر شود و این خبر شوی تو بشنود  
 مثل طوطی فرخ بیک میان تو و شوهر تو صلح و  
 آشتی خواهیم کرد خجسته گفت که داستان طوطی  
 فرخ بیک چه قسم بود مفصل ظاهر بکن تا ممنون  
 تو خواهیم شد

parrot, to whom she represented all her own desires, with the particulars concerning the sharuk. The parrot was endowed with understanding, and thought to himself: "If I refuse my consent, and raise objections like the sharuk, I shall *also* be murdered." After making this reflection, he thus addressed himself to Khojisteh, in the softest tone imaginable: "The sharuk was a female, many of whom are deficient in wisdom; for which reason, those who are wise themselves, ought not to reveal their secrets to any of the sex. Be not now uneasy or unsettled in your mind; for, as long as my soul continues in my body, I will exert my endeavours in this business of yours, and will gratify your inclinations. God forbid *it should actually so happen!* but if this secret of yours should be divulged, and your husband hear of it, I will make peace and tranquillity between you and him, like the parrot of Ferukh Beg." Khojisteh asked, "What is the story of the parrot of Ferukh Beg? Tell it at full length, and you will oblige me."

The

طوطي عرض كرد كه در يك ملك يك تاجر  
بود فرخ بيك نام داشت در خانه او يك طوطي  
بود زيرك تاجر مذکور را مسافرت در پيش آمد  
هم مال و منال و اسباب و اشيا و اهلـيه  
خود را حواله طوطي كرد و براي تجارت و سودا كـري  
وسير ملك رفت و چند روز در معاملت تجارت  
ماند بعد از چندي زن او با يك جوان مغل زاده  
ياري كرد و دوستي داشت هر شب مغل زاده  
را بنـخانه خود آوردي و با او هم بستر شدي و  
در يك ايوان تا صبح بودي اين افعال او را  
طوطي ميديد و سخنان هر دورا مي شنيد اما امثال  
ناديده و ناشنيده مي بود پس از يك و نيم  
سال تاجر مذکور طرف خانه خود معاودت و  
مراجعت كرد و هم كيفيت خانه را از طوطي پرسيد  
طوطي هم اخبار خانه در حضور تاجر مذکور عرض  
كرد اما حوال زن او را ظاهر نكرد چرا كه مابين شوي  
و زن مفارقت خواهد شد بعد از انقضاي دو هفته  
تاجر



The parrot replied, “ In a certain country was  
 “ a merchant, named Ferukh Beg, in whose house  
 “ was a sagacious parrot. This merchant, having  
 “ occasion to travel, gave in charge to the par-  
 “ rot all his goods and chattels, and also his wife.  
 “ After which he set out on his journey, in order  
 “ to trade in different countries; and continued  
 “ *absent* some time, transacting his commercial  
 “ concerns. Shortly after his departure, his  
 “ wife became acquainted and enamoured with a  
 “ young Moghul. Every night she introduced this  
 “ young Moghul into her house; they slept in one  
 “ bed, and continued together in the same apart-  
 “ ment till morning. The parrot saw these pro-  
 “ ceedings, and overheard all their conversation;  
 “ however he was *as secret* as if he had neither  
 “ seen nor heard. At the expiration of a year and  
 “ a half the merchant returned home, and inquired  
 “ of the parrot all the particulars concerning his  
 “ household. The parrot informed the merchant  
 “ of all the affairs of his house; but did not tell  
 “ any circumstances concerning the woman, because  
 “ it would have occasioned a separation between man  
 “ and wife. At the expiration of a fortnight, the  
 “ mer-

تاجر مذکور از زبان ادم خارجی همه احوال اهلیه  
 خود و مغل زاده در یافت کرده بسیار متعجب  
 گردید از آنجا که خردمندان گفته اند که مشک  
 و عشق را نتوان نهفتن القصه تاجر مذکور بر زوجه  
 خود غصه شد و تنبیه و تادیب کرد ازین باعث  
 زنش پنداشت که همه احوال من در حضور شوی  
 من این طوطی ظاهر کرده است پس طوطی را  
 حاسد خود انگاشت یک روز در نیم شب قابو  
 یافت همه پرمای طوطی مذکور را کنیده از خانه  
 بیرون انداخت و شور کرد و غلامان و کنیزگان  
 خانه را گفت که طوطی را کربه برده است اگر چه  
 زن مسطوره در دل خود پنداشت که طوطی مرده  
 است لیکن اندک جان در طوطی باقی بود و از  
 بالا افتادن بسیار وامانده گردیده بود بعد از  
 یکساعت در جسم طوطی مزبور اندک زور و قوت  
 رسید در آنجا یک کورستان بود طوطی در آن  
 قبرستان رفت و در سوراخ یک کور چند روز  
 ماند و همه روز کرسه ماندی و در شب از سوراخ  
 قبر

“ merchant was greatly astonished to hear from the  
 “ tongue of a stranger all the circumstances regard-  
 “ ing his wife and the young Moghul ; according  
 “ to what the sages have said,—that musk and love  
 “ cannot be concealed. In short the merchant was  
 “ enraged at his wife, reprovèd and punished her.  
 “ The wife naturally suspected the parrot of having  
 “ discovered to her husband all her pranks ; and thus  
 “ believing the parrot her enemy, she took an op-  
 “ portunity at midnight of plucking off the bird’s  
 “ feathers ; and, flinging him out of doors, call-  
 “ ed out to the male and female slaves of the  
 “ family, that a cat had carried away the parrot.  
 “ The woman concluded in her own mind that the  
 “ parrot was dead ; but although he had been greatly  
 “ injured by the fall, still some life remained ; and  
 “ at the expiration of an hour the parrot’s body re-  
 “ covered a little strength and power *of motion*.  
 “ Near the place was a burying-ground, whither the  
 “ parrot repaired, and remained some days in the  
 “ hollow part of a tomb. He fasted all day, and  
 “ came out of the hole at night ; and, as travellers  
 “ were used to alight in this burying-ground, and  
 “ there



قبر مرقوم بیرون آمدی چون دران کورستان  
 مسافران فرود آمدندی و درشب طعامیکه  
 خوردندی پس خورده ان انچه در انجا افتادی  
 طوطی مزبور آنرا می چید و میخورد و آب می  
 نوشید باز بوقت صبح در سوراخ میرفت بعد  
 چند روز همه پرهای طوطی دمیده شدند و بر آمدند  
 و اندک اندک پریدن میتوانست یعنی از  
 یک کور بردیکر کور پریده می نشست و دانه رami  
 چید و می خورد آنشب که طوطی رفت صبح آن  
 تاجر مسطور از پست بر خاست و نزد قنص طوطی  
 آمد و دید که طوطی اندرش نیست شور کرد و  
 دستار بر زمین زد و بسیار مترو و خاطر کردید و  
 بر زن بسیار غصه شد بلکه از ان عمووم خواب  
 و خورکذاشت و سخنان زن را هیچ اعتبار و باور  
 نکرد و زن را از خانه بدر کرده داد زن مزبوره ازین  
 خیال که شوهرم مرا بدر کرده همه باشند کان شهر  
 مرابد خواهند کشت مرا مناسب و انسبت اینکه

“ there eat their victuals, during the night the parrot  
 “ picked up their leavings, and then, taking a drink  
 “ of water, returned into his hole in the morning.  
 “ After some time, all the parrot’s feathers having  
 “ begun to grow again, he was able to fly a short  
 “ distance, just from one tomb to another, and then  
 “ perching himself: and he ate such seeds as he could  
 “ discover. Early in the morning after that night  
 “ on which the parrot departed, the merchant got  
 “ out of bed, and came to the cage, when, seeing  
 “ that the parrot was not in it, he cried out aloud,  
 “ and threw his turband on the ground, being greatly  
 “ troubled in mind. He was so enraged at his wife,  
 “ that he separated her from his bed and board; and,  
 “ giving no credit to her protestations, drove her out  
 “ of his house. The wife thought to herself, as I  
 “ am repudiated by my husband, all the people of  
 “ the town will speak ill of me ; *therefore*, it is most  
 “ advisable for me to repair to the burying-ground

E

“ adjoining

من در ینکورستان که متصل خانه است بروم  
 بدون خور و خواب خواهم مرد حاصل کلام دران  
 کورستان مرقوم رفت و یکروز فاقد ماند و قتیکه  
 شب شد طوطی از اندرون سوراخ کشت ای  
 زن همه موئیکه در سر و بدن تست از استره  
 بتراش و تا چهل روز در قبرستان بدون خوراک  
 باش تا من کنه تو که در عمر خود کرده خواهم  
 بخشید و فیما بین تو و شوهر تو آشتی خواهم ساخت  
 زن مذکوره این آواز شنیده متعجب شد و  
 در دل خود پنداشت که درین کورستان قبر آدم  
 خدا پرست و نیک کارور است باز است البته او  
 جرم من خواهد بخشید و فیما بین من و شوی من  
 صلح و آشتی خواهد کرد پس از ان زن همه موی  
 سر و بدن تراشید و چندی دران کورستان  
 بود یکروز طوطی از سوراخ قبر مذکور بدر آمد  
 و گفت که ای زن تو بدون تقصیر پرمای من  
 برکنده یی و مرا سخت آزار دادی خوب هرچه در  
 طالع



“ adjoining to the house, and expire for want of food  
 “ and sleep. Summarily she went to the burying-  
 “ ground, and fasted one day. At night the parrot  
 “ called out from his hole, O woman! shave all the  
 “ hair off your head and body with a razor, and  
 “ remain forty days in the burying-ground without  
 “ food, when I will pardon all the sins you have  
 “ committed during the whole course of your life,  
 “ and will make peace between you and your hus-  
 “ band. The woman was astonished at hearing this  
 “ voice, and thought to herself, certainly there is in  
 “ the burying-ground the tomb of some pious, just  
 “ and upright man, who will absolve me from my  
 “ sins, and restore peace and concord between me  
 “ and my husband. Then, under this persuasion,  
 “ she shaved all the hair off her head and body, and  
 “ continued some time *longer* in the burying-ground.  
 “ One day the parrot came out of the hole or tomb  
 “ before described, and said, O woman! thou, with-  
 “ out *my having committed any* fault, pluckedst out  
 “ my feathers, and afflicted me grievously. It is  
 “ well thou hast executed what my stars had ordained.

“ However,

طالع مٹسوم من بود تو کردی لیکن نمک تو  
 خورده ام ازین ممر و علت در خدمت تو نیکی و  
 خوبی خواهم کرد چرا که من طوطی خریده خداوند  
 توام و تو خاتون من هستی و این سخن با تو از  
 سوراخ کور من کشتم که ترا با شوهر تو خواهم  
 آمیخت تو یقین بدان که من چنین راستم و  
 چغل نیستم که عیب تو با شوهر تو کشت باشم  
 و من ادب نان و نمک تو داشتم ام به بین  
 الحال در خانه نزد شوهر تو میروم و ترا باشوی تو  
 ملحق میکنم طوطی این سخن بکشت و در خانه  
 خوابه خود رفت و در حضور خوابه مذکور سلام  
 بجا آورد و دعا داد که عمر و دولت تو دراز باد اقا  
 گفت تو کیستی و از کجا آمدی پس باز شناخته  
 گشت که چندین روز کجا بودی و بخیلی کدام  
 ادم ماندی همه احوال خود متصل بکو طوطی عرض  
 کرد که من آن طوطی کهنه توام که مرا از قفس  
 کربه برده در قفس شکم خود داشته خوابه کشت  
 که

“ However, I have eaten your salt, and from that con-  
 “ sideration will act well and friendly by you, because  
 “ I am the purchased parrot of your lord, and thou  
 “ art my lady. I spoke the words which came to  
 “ you from the hole in the tomb; *namely*, that I  
 “ will unite you to your husband. Be assured of  
 “ my fidelity, and that I am not a back-biter, that I  
 “ should have told your faults to your husband; but,  
 “ *on the contrary*, I have preserved my allegiance to  
 “ your bread and salt. Behold, even now I am  
 “ going to your husband, and will reconcile him to  
 “ you. The parrot, having spoken these words, went  
 “ to his master’s house, and, standing before him,  
 “ made obeisance, imploring *for him* the bless-  
 “ ing of long life, and increase of riches. The  
 “ master asked, Who art thou, and from whence do  
 “ you come? Then recollecting the bird, he said,  
 “ Where have you been for some time past, and in  
 “ what man’s house have you dwelt? Tell me  
 “ every item of your story. The bird answered, I  
 “ am your old parrot, whom a cat took out of the  
 “ cage, and imprisoned in her belly. The master  
 “ asked, How was you restored to life again? The  
 “ parrot



که باز تو چگونه زیستی طوطی التماس کرد که تو  
زن خود را بیکناه از خانه بیرون کرده دادی ازین  
ممر زن تو در قبرستان رفت و چهل روز فاقه  
ماند و بسیار گریه و زاری نمود حق سبحانه تعالی  
بر حال او مهر بان شد و باز مرا جان داد که ای  
طوطی نزد شوی این زن برو و فیما بین این زن و  
شوی آشتی بکن بلکه تو در این مقدمه کواه شو  
اقای او این احوال را معلوم کرد حاصل کلام  
اینکه از خانه خود برخاست و بالای اسپ سوار شده  
نزد و به خود رفت زو کشت که ای معشوقه من  
بی تقصیر ترارنج دادم و اینکه عفو تقصیر من بکن  
پس اهلیه را در خانه آورد و زن و شوی با صلح  
و آشتی تمام در یک خانه ماندند و بسیار عیش  
و عشرتها کردند

طوطی میمون قصه طوطی تاجر تمام کرد و خجسته را  
گفت که ای خجسته تو زود بر خیز و نزدیک شاهزاده  
برو تا وعده تو دروغ و خلاف نباشد اگر خدا  
نخواسته

“ parrot replied, You drove from your house your in-  
 “ nocent wife, who thereupon retired to the cemetery,  
 “ and, after she had fasted forty days with great grief  
 “ and lamentation, the Almighty, in commiseration  
 “ of her condition, restored me to life, *and said,*  
 “ O parrot! go to this woman’s husband, and make  
 “ peace between them ; be thou even an evidence  
 “ in this cause. The bird’s master felt the force  
 “ of the relation. The sum of the story is this:  
 “ he departed from his house, and, having mounted  
 “ a horse, came to his wife, and said, Alas, my  
 “ love! I have persecuted you, without your having  
 “ committed any fault ; but now pardon my trans-  
 “ gression. Then he brought his wife home, and  
 “ *from that time* they lived together in perfect har-  
 “ mony and good understanding, in the full enjoy-  
 “ ment of love and delight.”

Miemun’s parrot *thus* finished the tale of the  
 merchant’s parrot, and said to Khojisteh, Arise quick-  
 ly, and go to the prince, that your promise may not  
 be broken and violated. If, *which* God forbid ! your  
 husband gets intelligence hereof, I am ready to  
 establish

نخواسته این خبر شوی تو بشنود من مثال طوطی  
 تاجر به صلح و آشتی کردن حاضرم خجسته ازین  
 سخن مسرور شده خواست که نزد شاهزاده برود  
 بآمد رین اثنا صبح صادق ظاهر شد و رفتن خجسته  
 موقوف گردید از آنجا که خجسته که همه شب برای  
 شنیدن قصه بیدار بود جهت خوابیدن رفت و  
 بالای بستر خفت



establish peace and friendship, like the merchant's parrot. Khojisteh, delighted at these words, was ready to go to the prince ; but, at that instant the dawn beginning to appear, she postponed her departure. As Khojisteh had kept awake all night to hear the story, she now retired, and reposed herself on her bed.

حکایت دوم وفاداری پاسبان که  
 باشاه طبرستان کرده بود

چون روز تمام کردید از اینجا که شب رسید  
 خجسته از بستر کرانهای برخاست و طعامهای  
 کونا کون و میوهایی بوفلمون طلبید و خورد و ماه  
 روی خود را آراست و آرایش داد و پارچه زر باف  
 پوشید و نزدیک طوطی آمد و اجازت و رخصت  
 خواست

طوطی عرض کرد که تو شاد باش و پیچ تامل  
 و اندیشه مکن چرا که من در کار تو مجهد و مساعی  
 خوابم بود و ترا در حضور شاهزاده خوابم رسانید  
 اما ای خجسته تو دوستی و محبت و شوق و عشق  
 شاهزاده در دل بدار چنانچه پاسبان شاه طبرستان  
 اراده

## TALE THE SECOND.

### *The Fidelity of a Sentinel towards the King of Teberistan.*

WHEN the day was entirely spent, and night arrived, Khojisteh arose from the costly couch ; and having called for different kinds of food, and various fruits, ate thereof. She composed her countenance *with a benignity* resembling the moon ; and, having adjusted her *head* attire, and put on apparel of rich brocade, came to the parrot for permission *to visit the prince.*

The parrot said to her, “ Be cheerful, without  
“ thinking or contriving, for I will be zealous and  
“ active in your cause, and be the means of intro-  
“ ducing you to the prince’s presence ; but you,  
“ Khojisteh, must preserve for him, in your mind,  
“ such friendship, benevolence, ardour, and affection,  
“ as



اراده و عقیدت شاه مزبور در قلب خود داشت و  
در عوض آن دولت یافت  
خجسته پرسید که قصه شاه طبرستان چه  
قسم و چگونه بود مفصلاً بگو

طوطی عرض کرد که مردمان نخستین وزیرگان  
پیشین چنین فرموده اند که یکروز شاه طبرستان  
مجلس و محفل برابر بهشت و فردوس راسته  
کرد و طعامهای نفیس و خورشدهای لطیف و  
شرابه‌های مطبوع و کبابهای کونا کون در بزم  
میداشت و همه شاهزادگان و امیرزادگان و  
حکیمان و استادان شهر حاضر شدند و طعامها  
تناول فرمودند و کبابها و شرابه‌ها خوردند و نوشیدند  
در آنجا ناگاه مردی آمد اجنبی خاصان بارگاه  
اورا فرمودند که تو کیستی و از کجا آمدی گفت  
من شمشیر زن و شیر کیرام و هنر تیراندازی  
میدانم و چنان تیراندازی میکنم که تیر من از  
سنگ خارا بیرون بکند و سوای این بسیار حرفت

“ as shall equal the attachment and fidelity which a  
 “ sentinel in the service of the king of Teberistan  
 “ maintained in his heart towards that monarch,  
 “ and, in reward thereof, acquired prosperity.”

Khojisteh asked, “ Of what nature, and after  
 “ what manner is the story of the king of Teberistan?  
 “ Relate it at full length.”

The parrot said, “ Men of former times, the  
 “ sages of antiquity, have thus related:—Once upon  
 “ a time the king of Teberistan prepared such a  
 “ banquet and convivial meeting as equalled paradise.  
 “ At this feast were displayed the most exquisite and  
 “ delicious viands, the choicest liquors, and all sorts  
 “ of roasted meats; there were present all the princes,  
 “ nobility, sages, and learned doctors, belonging to  
 “ the city, who did eat of the victuals, and, *amongst*  
 “ *the rest*, of the roasts, and they drank of the li-  
 “ quors.

“ Suddenly a man, who was a stranger, entered  
 “ the place. The nobles of the court inquired who  
 “ he was, and from whence he came? He an-  
 “ swered, I am a gladiator, and a lion-catcher. I  
 “ profess the art of archery, in which I am such an  
 “ adept, that I can drive my arrow through a hard  
 “ stone ;

و حکمت خوب میدانم اول نزد امیر خجند نوکر و  
 چاکر بودم امیر خجند مذکور قدر صنعت من شناخت  
 ازین رهگذر و علت نوکری او گذاشته نزدیک  
 شاه طبرستان آدم شاه طبرستان سخن او را  
 شنیده کار پردازان خود را حکم کرد که او را  
 در خدمت پاسبانی و نگهبانی نوکردارند همان  
 وقت کار پردازان مطابق حکم شاه مسطور  
 نوکرداشتند پاسبان مذکور هر شب از یکپا  
 استاده جانب قصر شاه نگاه خود را گذاشت  
 یک شب پادشاه بعد نیم شب بالای قصر  
 میگردید و سایر بود و نگاه هر طرف میکرد و فرود  
 قصر مینگریست دید که یک شخص از یکپا استاده  
 است پادشاه او را پرسید که تو کیستی و در نیم  
 شب چرا استاده کشت که من پاسبان و حارس  
 و نگهبانم و حراست قصر شاه میکنم و از چند روز  
 از یکپا استاده میباشم و منتظر دیدار و مشتاق  
 لقای مبارک پادشاه ام امشب از معاونت



“ stone ; and besides this, I know many other valu-  
 “ able arts and mysteries. I first engaged in the  
 “ service of Ameer Khojend, but he knew not  
 “ the value of my skill ; for which reason, having  
 “ quitted his employ, I am now come to the king  
 “ of Teberistan. The king of Teberistan, having  
 “ heard his speech, commanded his courtiers to en-  
 “ tertain the man in the capacity of a guard or sen-  
 “ tinel ; when, immediately, in conformity to the  
 “ king’s command, they received him into the ser-  
 “ vice : and this sentinel kept watch every night,  
 “ standing on one leg, with his eyes fixed on the  
 “ royal palace.

“ One night the king was walking, till after mid-  
 “ night, on the roof of the palace ; and, after looking  
 “ about on all sides, cast his eyes below, when he  
 “ saw a man standing on one leg : the king inquired  
 “ his name, and why he was standing in this man-  
 “ ner at midnight ? He answered, I am the senti-  
 “ nel, watch, or guard, in charge of the king’s palace,  
 “ and for some days have stood on one leg, in ear-  
 “ nest expectation of his majesty’s august presence.  
 “ To-night, through the aid and assistance of fortune,

and

و اعانت بنحت و طالع میمون خود جمال با کمال  
پادشاه دیدم و بسیار شادمان شدم  
و در اثنای این گفت و گو از طرف بادی و  
دشت یک آواز در گوش و سمع پادشاه رسید  
که من میروم کدام آدم مرا خواهد کردانید پادشاه  
از استماع این آواز و صداوند متعجب گشته  
حارس را فرمود که ای حارس این آواز را  
سماعت کردی پاسبان عرض کرد که از چند شب  
این آواز می شنوم لیکن خدمت پاسبانی دارم  
ازین باعث استفسار این صد انکردم که این  
ندازان کیست الحال اگر پادشاه حکم کنند  
بسرعت سریع رفته این آواز را تحقیق کند و در  
حضور کرم معمور بندگان اقدس مشرور حاکم معروض  
دارد شاه حکم کرد که برو و این آواز در یافت  
نموده بعرض رسان پاسبان همان وقت بیرون  
رفت بعد اندک رفتن او پادشاه نیز از کلیم  
سیاه بهم بدن و روی را پوشیده از اندک  
تفاوت

“ and the stars, it has been my good luck to behold  
 “ his majesty’s graces in perfection, and I am greatly  
 “ delighted on the occasion.

“ During this conversation, the king heard a voice  
 “ issuing from the wilds and deserts, which said, I am  
 “ going, who is the man that will cause me to return  
 “ back? The king was astonished at hearing this  
 “ noise, and asked the sentinel whether he had re-  
 “ marked it. The sentinel replied, I have heard  
 “ this noise several nights, but my duty requires my  
 “ attendance on my post, and, for that reason, I have  
 “ not inquired about it; but now, if your majesty  
 “ gives me orders, I will ascertain what the noise is  
 “ with all possible expedition, and report it to the  
 “ court, peopled by the slaves of the most holy  
 “ law “. The king rejoined, Go! and having learnt  
 “ the meaning of the cause, convey the intelligence  
 “ to the seat of holiness †.

“ The sentinel instantly departed; and the king,  
 “ after having covered all his body and face with a

\* This hyperbolical phrase signifies nothing more than  
 “ the king’s presence.”

† This also signifies “ the king’s presence.”

تفاوت در پس پاسبان رفته دید که در راه یک  
 عورت خوب صورت استاده میگوید که من میروم  
 کدام آدم مرا باز خواهد کردانید پاسبان پرسید  
 که ای عورت زیبا شبیه و حسن ملیح شکل  
 لطیف تو کیستی و این سخن چرا میگوئی  
 عورت مذکور ظاهر کرد که من صورت و تصویر  
 عمر پادشاه طبرستان ام عمر شاه مذکور با نجام  
 رسید الحال من میروم پاسبان کشت ای تصویر  
 عمر شاه الحال تو چگونه باز خواهی آمد و مرا بعت  
 خواهی کرد تصویر کشت ای پاسبان اگر تو پسر  
 خود را در عوض عمر شاه خواهی داد البته مراجعت  
 و معاودت خواهیم کرد تا باد شاه مذکور چند مدت  
 در جهان خواهد زیست و زود نخواهد مرد شاه و  
 پاسبان وقتی که این سخن از تصویر کوشش  
 کرد شادمان و خوشحال گردید پاسبان جواب داد که  
 عمر خود و پسر خود بر عمر شاه فدا و نثار و  
 تصدق خواهیم کرد تو ای تصویر ساعتی توقف  
 و درنگ



“ black blanket, followed at a short distance ; when  
 “ he saw, standing on the road, a beautiful woman,  
 “ crying out, I am going ! who is the man that will  
 “ cause me to turn back ?     The sentinel addressed  
 “ her, saying, Who art thou, O woman possessing  
 “ such exquisite beauty and delicacy of form ! and  
 “ why dost thou utter those words ?     The woman  
 “ set forth, I am the representation and emblem of  
 “ the king of Teberistan’s life, the term of which  
 “ being come to a period, I am now about to de-  
 “ part.     The sentinel said, O thou emblem of the  
 “ king’s life ! by what means art thou to be pre-  
 “ vailed on to return back ?     The figure replied, If  
 “ thou, O sentinel ! wilt give the life of your own  
 “ son in exchange for that of the king, I will certainly  
 “ return, in order that the king may live some time  
 “ longer in the world, and not die immediately. The  
 “ king and the sentinel experienced satisfaction and  
 “ delight on hearing these words from the figure.  
 “ The sentinel replied, My own life, with that of  
 “ my son, I will devote, offer and bestow, to prolong  
 “ his

و در ننگ و تا خیر بکن تا من در خانه رفته پسر خود را  
آورده در حضور تو ذبح کنم  
القصه طرف خانه خود رفت و همه کیشیت را با  
پسر خود گفت از اینجا که پسرش با وفا بود  
جواب داد که پادشاه منصف و عادل و رعیت  
پرور و غریب نواز است مثل این در جهان بودن  
موجب آیادی ملک و رفاہیت احوال باشند کان  
ملک است و خواهد بود من از استاد رحمتہ  
اللہ علیہ این اندرز شنیده‌ام کہ همه طغیان  
دبستان و مکتب را میفرمودند کہ اگر در عوض  
دفع ہلاکی پادشاه عادل کار پردازان سلطنت  
یکی از آدم رعایا را بکشند موجب گناہ و عصیان  
نیست چرا کہ اگر پادشاه منصف از ہلاکی رئای  
یابد و سلامت باشد ہزاران رعایای ملک را در  
آرام خواهد داشت خدا نخواستہ اگر این عادن  
بمیرد و دیگر ظالم پیدا شود تا ہزاران عالم از  
باعث ظلم و ستم او خواهد مرد و ہمہ ملک  
ویران

“ his majesty’s days ; do you tarry and delay one  
 “ hour, till I can go to my house and bring my son,  
 “ and sacrifice him in your presence.

“ Briefly—The sentinel went to his own house,  
 “ and told his son all the circumstances. The son,  
 “ being loyal, made this declaration, His majesty is  
 “ just and equitable, affectionate to his subjects, and  
 “ kind to strangers ; the existence of such a monarch  
 “ causes, and will secure, the prosperity of the king-  
 “ dom, and the happiness of his people. I have  
 “ learnt the following lesson from my tutor, (on  
 “ whom be the mercy of God !) and which he taught  
 “ to all the children of the school : That if, in order  
 “ to avert the destruction of a just king, the minis-  
 “ ters of state were to put to death a man from  
 “ amongst his subjects, it is not to be accounted a  
 “ sin or transgression ; because, if a good monarch is  
 “ rescued from death, and continued in safety, he pre-  
 “ serves in tranquillity thousands who are under his  
 “ dominion : God forbid that this just king should  
 “ die, lest he may be succeeded by a tyrant, through  
 “ whose cruelty and oppression thousands of mankind  
 “ might perish, and the whole kingdom become a  
 “ desert !

ویران خواهد شد پس این مصلحت و صلاح است  
که مرا زود ببری و بکشی

بعده پاسبان پسر را در حضور تصویر مذکور  
آورده دست و پایش بست و تیز گارد در دست  
گرفته برای بریدن حلقوم پسر خود خم شد درین  
اثناء تصویر دست پاسبان بگرفت و گفت که  
کلوی پسر خود مبرحق تعالی بر بهمت و نیک  
کاری تو خورسند و مهر بان کردید و باز مرا تا بودن  
شصت سال حکم داد و قتیکه پاسبان این  
مزده و بشارت و نوید شنیده بسیار مسرت  
و فراوان عشرت و انبساط حاصل کرد چون این  
همه کار و بار و معاملات پاسبان و پسر او را  
پادشاه از دور دیده بارتیاج و ابتهاج باز کردید  
و پیش از آمدن پاسبان زود خود را بر بالا خانه  
رسانیده بطرز اول در بالا خانه میگردید پاسبان  
نیز بعد نیم ساعت در حضور فیض کنجور شاه  
خود را رسانید و اداب و تسلمات و کورنشات  
بجا



“ desert ! It is therefore fit and expedient that you  
 “ take me quickly, and put me to death.

“ After *this resolution*, the sentinel carried his  
 “ son to the phantom, and having bound his hands  
 “ and feet, took in his hand a sharp knife, and stooped  
 “ down to cut his son’s throat. At this juncture  
 “ the phantom arrested the sentinel’s hand, saying,  
 “ Do not sacrifice your son ! The Almighty, being  
 “ satisfied with your intention, is gracious, and hath  
 “ commanded me to remain sixty years longer.

“ The sentinel, on hearing these glad tidings, was  
 “ filled with joy and delight. The king, who had  
 “ seen from a distance all the acts and deeds of the  
 “ father and his son, was highly pleased ; and getting  
 “ the start of the sentinel, repaired quickly to the  
 “ roof of the palace, and then walked about in the  
 “ same manner as before.—Half an hour afterwards  
 “ the sentinel appeared in the king’s presence, the  
 “ treasury of munificence, and then performing the  
 “ usual

بجا آورده دعا داد که عمر و دولت و جاه و حشمت  
 شاهجهان دراز باد پادشاه گفت ای پاسبان آن  
 چه آواز بود مشروحاً و مفصلاً آنرا بیان کن و بگو  
 پاسبان هر دو دست خود را با ادب بر سینه بسته در  
 حضور کرم معذور شاه عرض کرد که یک زن  
 خوب صورت و خوش جمان از شوی خود  
 ناخوش و آزرده شده از خانه شوهر خود بیرون آمده  
 در راه نشسته اینقسم آواز میکرد من در خدمت  
 آن زن رسیده سخنان نرم و ملایم و راستی  
 امیز با و اظهار کرده در میان زن و شوهر زن صلح  
 و آشتی کرده دادم الحال آن زن و عده و میعاد  
 و عهد کرد که باز تا مدت شصت سال از خانه  
 شوهر خود بیرون نخواهد آمد

پادشاه مذکور نیکو کاری و دانائی او دیده و  
 فهمیده و پسندیده مسرور گردید و ظاهر کرد که در  
 چنینکه تو از اینجا بیرون رفتی من بتعاقب تو  
 رفتم و همه سوال و جواب تو و زن و پسر تو و  
 محبت

“ usual ceremonies of homage and obeisance, uttered  
 “ the following salutation:—Long life, wealth, peace,  
 “ and splendour attend the monarch of the world !  
 “ The king commanded him to relate and explain the  
 “ meaning of the noise. The sentinel folded his  
 “ arms on his bosom in token of respect, and thus  
 “ addressed himself to the presence abounding with  
 “ mercies:—‘A beautiful and elegant woman finding  
 ‘ her husband’s ill treatment insupportable, forsook  
 ‘ his house, and was sitting on the ground making this  
 ‘ lamentation. I approached her, and, by speaking  
 ‘ in soft and conciliating terms, tempered with truth,  
 ‘ have restored peace and good understanding between  
 ‘ her and the husband; and now the woman has pro-  
 ‘ mised, bargained, and agreed, never again to quit  
 ‘ his house for the space of sixty years.’

“ The king, having seen, comprehended, and ap-  
 “ proved of his loyalty and good conduct, discovered  
 “ himself, saying, At the time you went from hence,  
 “ I followed you, and have seen and heard all that  
 “ passed between you, the woman, and your son, tes-  
 “ tifying the attachment, affection, and loyalty of both.

محبت و عقیدت و ارادت تو و پسر تو دیده‌ام و  
 شنیده‌ام غرض در ایام گذشته و سلف  
 مسکین و محتاج بودی و آشفته و پریشان خاطر  
 انشاء الله تعالی در زمان آینده و حال و مستقبل  
 خاطر جمعدار را لبته خوشدل خواهی شد و من ترا از  
 عون الهی دولت‌مند و عمده خواهم کرد

بعده شاه برای خوابیدن رفت و بالای بستر  
 خفت چون صبح صادق روشن شد پادشاه بر  
 تخت جلوس فرمود و کارپردازان بارگاه را حکم  
 صادر شد که همه امیران و وزیران و دانایان  
 و ناظران ملک حاضر شدند و در حضور همه مردمان  
 حضار مجلس پاسبانرا ولی عهد خویش کرد انید  
 و کلیدها و قفل‌های خزانه و غیره حواله پاسبان  
 کرد انید

وقتیکه طوطی قصه شاه طبرستان تمام کرد صبح  
 صادق پدید آمد و افتاب طلوع و تابان کردید  
 ازین



“ This is my determination: hitherto you have been  
 “ poor and needy, so that your mind has been trou-  
 “ bled and perplexed : but trust in God for the fu-  
 “ ture, and be easy and happy ; for, with the divine  
 “ assistance, I will make you rich, and promote you  
 “ to high dignity,

“ Then the king retired, and reposed himself on  
 “ a couch. When the true dawn shone forth, the  
 “ king, being seated on his throne, commanded the  
 “ ministers of state to require the attendance of all  
 “ the omrah, viziers, sages, and governors of pro-  
 “ vinces throughout the empire ; and, before all per-  
 “ sons present at the council of state, appointed the  
 “ sentinel his vicegerent, and committed to his care  
 “ all the locks and keys of his treasury, &c.”

By the time the parrot had made an end of the  
 story of the king of Teberistan, the true dawn had  
 appeared, and the sun was risen and shone forth ;

on

ازین باعث و سبب رفتن خجسته موقوف شد  
 از آنجا که خجسته همه شب جهت شنیدن قصه  
 پاسبان و شاه طبرستان بیدار و بین خواب مانده  
 بود برای خوابیدن رفت و بالای بستر مغل  
 خفت

on which account Khojisteh's departure was deferred; and having been kept all night without sleep, hearing the story, she retired, and reposed herself on a velvet couch.

## قصه سیوم زرگر و نجار و دزدیدن بتهای زرد و پنهان کردن آن

چون آفتاب غروب شد و ماه طلوع کردید  
 خجسته بنیاز زر و زیور پوشیده نزد طوطی رفت  
 و گفت امشب مرا رخصت ده که پیش محبوب  
 خود بروم طوطی گفت که ترا اول شب دستوری  
 داده‌ام چرا هنوز توقف میکنی لیکن این زیور که  
 پوشیده خوب نیست که با این زیور پیش مرد  
 میروی مبادا که در زیور تو او طمع کند و محبت  
 تو بگذارد چنانکه زرگری زر از نجار طمع کرده بود  
 و دوستی سالها گذاشته

خجسته پرسید که حقیقت زرگر و نجار چه قسم  
 است مفصل بیان کن



### TALE THE THIRD.

*The Goldsmith and the Carpenter; and the  
Theft and Concealment of the Golden  
Images.*

WHEN the sun was set, and the moon risen, Khojisteh, having covered herself with gold and jewels, went to the parrot, and said, "Give me leave to repair to my sweet-heart to-night." The parrot answered, "I gave you permission the first night, why do you loiter till now? but it is not advisable that you should go and appear before the man bedecked in these ornaments, lest he may covet them, and quit his affection for you; just as the goldsmith, who coveted the carpenter's gold, and abandoned a friendship of many years standing."

Khojisteh having desired to hear the detail of the story, the parrot repeated it as follows:

"In

طوطی گفت که در شهری با زرگری و نجار آن چنان  
 محبت و دوستی بود که هر کس که ایشانرا دیدی  
 برادر پنداشتی وقتی زرگر و نجار باهم سفر  
 رفتند و در شهری رسیدند و آنجا بسیار پیسخرچ  
 شدند با خودبا گفتند که درین شهر بتخانه است  
 آنجا بتان زرین بسیار هستند مصلحت آنست که  
 ما خودرا برهمین سازیم و دران بتخانه برویم و  
 عبادت کنیم هرگاه وقت فرصت بیا بیم چندبت را  
 از آنجا دزدی کنیم

پس هر دو دران بتخانه رفتند عبادت آغاز کردند  
 و شروع نمودند برهمینان دیگر چون عبادت ایشانرا  
 دیدند شرمنده شدند یک دو برهمین هر روز  
 از ان بت خانه بیرون رفتندی و باز نامدندی اگر کسی  
 از آنها می پرسید که چرا بتخانه را گذاشتید  
 گفتندی که ما مردمان عبادت کردن نمیتوانیم  
 چنانکه آن دو کسان میکنند ازین سبب شرم  
 میلنیم بعد چند روز بت خانه مسطور از هم  
 برهمینان

“ In a certain city there had subsisted such friend-  
 “ ship between a goldsmith and a carpenter, that  
 “ every person who saw them imagined them to be  
 “ brothers. Once on a time they undertook a jour-  
 “ ney together, and on their arrival at a certain city  
 “ were much distressed for the means of defraying  
 “ their expences. They said to each other, As there  
 “ is in the city an idol temple, wherein are many  
 “ golden images, it is adviseable that we feign our-  
 “ selves Brahmins, and, entering into the service of  
 “ the temple, perform our devotions, till we can find  
 “ a convenient opportunity for stealing some of the  
 “ images. Then both having entered the temple,  
 “ they began to worship.

“ The other Brahmins, beholding their mode of  
 “ worshipping, were so much ashamed that every  
 “ day one or two Brahmins left the temple, and did  
 “ not return ; and if any person questioned them  
 “ why they had done so, they would say, Because we  
 “ men are not able to perform the ceremonies in  
 “ the manner that these two persons go through  
 “ them ; on which account we feel shame. After  
 “ some days the temple was entirely deserted by the  
 “ Brahmins, no person remaining but the goldsmith

بر همانان خالی شد و در آنجا جز زر کر و نجار کسی دیگر  
 نماند شبی زر کر و نجار آن همه بتان را گرفتند و  
 طرف شهر خود را روان شدند

چون نزدیک شهر خود را رسیدند بتان را زیر  
 درخت دفن کردند و بنحانه خود آمدند شبی زر کر  
 تنها آنجا رفت و همه بتان را در خانه خود آورد و در  
 وقت فجر و صبح نجار را کشت که ای دزد محبت  
 قدیم فراموش کردی و حصه من هم دزدیدی  
 آن زر چند روز خواهی خورد نجار حیران شد و با دل  
 خود کشت که این چه میگوید و جواب داد که ای  
 زر کر هر چه کرده پنداشته ام برای خدا بر من  
 تهمت منه نجار عاقل بود با او قضا و فساد نمودن  
 هیچ فایده ندید و خاموش ماند بعد چندی نجار همچون  
 زر کر صورتی از چوب ساخت و لباس زر کر او را  
 پوشانید و دو خرس بچه از کسی جا آورد و طعمه  
 آنها در دامن و آستین آن صورت می نهاد  
 هرگاه که خرس بچکان کرسند میپسندند طعمه از دامن  
 و



“ and the carpenter. One night the goldsmith and  
 “ the carpenter seized all the images, and set out for  
 “ their own city.

“ When they arrived in the neighbourhood of  
 “ their own city, they buried the images under a  
 “ tree, and then went to their respective homes.  
 “ One night the goldsmith went alone, and carried all  
 “ the images to his own house. In the morning  
 “ he exclaimed against the carpenter, saying, Thief !  
 “ thou hast forgotten our long friendship, and stolen  
 “ my share : this money you will devour in a few  
 “ days. *At first* the carpenter was astonished, and  
 “ said *to himself*, What is that he saith ? O gold-  
 “ smith ! I suspect your doings ; but, however, for  
 “ God’s sake, don’t fix any accusation on me ! The  
 “ carpenter was a shrewd fellow, and seeing that it  
 “ was to no purpose to wrangle or dispute, remained  
 “ silent.

“ Some time after, the carpenter made a figure of  
 “ wood resembling the goldsmith, and having dressed  
 “ it in his clothes, got from some place or other, two  
 “ bears’ cubs, whose victuals he put into the skirts and  
 “ sleeves of the clothes on the figure. Whenever  
 “ the cubs were hungry, they ate their food out of  
 “ the

و آستین آنصورت می خوردند چون بچکان خرس را  
 بآن صورت الشی و محبتی بسیار شد نجار  
 مذکور زرکرا و زنان زرکر و زنان بمسایه را  
 ذیافت کرد زن زرکر با دو پسران خود در خانه  
 نجار رفت نجار آن پسران را جای پنجا کرده آن  
 دو خرس بچکان را آورد و شور و غوغا آغاز کرد که  
 پسران زرکر بسیج بچکان خرس شدند زرکر این  
 شور شنیده انجا رسید و با نجار کشت که دروغ  
 میگوئی آدمی گاهی بسیج خرس نشده آخرش این  
 قضیه پیش حاکم و قاضی انجا رفت و رجوع شد  
 قاضی پرسید از نجار که این احوال چگونه شد  
 نجار کشت پسران زرکر باهم بازی میکردند  
 اتفاقا بر زمین افتادند و بسیج بچکان خرس مسخ  
 شدند قاضی فرمود که سخن تو چگونه باور کنم  
 نجار گفت در کتب دیده ام که قومی مسخ شده  
 بودند صورت انها تبدیل شده اما عقل انها  
 همچنان بر قرار مانده پس اگر این بچکان کسان

“ the skirts and sleeves of the effigy’s garment. As  
 “ soon as the cubs had conceived a great attachment  
 “ to the figure, the carpenter made a feast for the  
 “ goldsmith and the females of his family, with other  
 “ women of the neighbourhood. The goldsmith’s  
 “ wife, with her two sons, came to the carpenter’s  
 “ house. The carpenter having concealed the boys,  
 “ brought in the two whelps, and then began to bawl  
 “ and cry out, that the goldsmith’s sons were trans-  
 “ formed into bears’ cubs.—The goldsmith hearing  
 “ the disturbance, came to the spot, and said to the  
 “ carpenter, You assert a falsity, for never was a man  
 “ transformed into a bear. At length the dispute  
 “ was referred to the Governor and Cazy of the place,  
 “ and brought before them. The Cazy inquired of  
 “ the carpenter how the case stood. The carpenter  
 “ replied, The goldsmith’s sons were playing together,  
 “ when suddenly falling on the ground they were  
 “ changed into bears’ cubs. The Cazy said, How can  
 “ I credit your assertion? The carpenter replied, I  
 “ have seen, in ancient books, that a whole tribe was  
 “ metamorphosed; their forms having been changed,  
 “ whilst their reason continued: therefore, if these  
 “ cubs know persons, and can distinguish their friends,

و دوستان خود را شناختن توانند سخن من  
بیقین خواهد در آمد حالا این بچکان را در میان کچه‌ری  
و تمامی خلایق بگذارم اگر زرگر را بشناسند  
بچکان او یند قاضی سخن نجار شنید و پسندید  
و بچکان را فرو گذاشت چون زرگر را صورت باسچو  
صورت چوب دیدند بچکان باوجود آن مجمع نزد  
زرگر رفتند و در پایش سر خود را مالیدند و بازی و  
لعب کردن گرفتند قاضی اینهمه احوال دیده با زرگر  
گفت که ای زرگر الحال مرا باور شد که این  
بچکان تو هستند اینها را بخانه خود ببر ناحق  
بشرارت با نجار چرا قضیه میکنی زرگر لاچار شده  
سر بر پای نجار انداخت و معذرت و عذر خواهی  
کرد و گفت اگر تو این حکمت برای گرفتن حصه  
آن زر کرده اکنون زر بگیر و پسران من بمن بده  
نجار گفت که تو خیانت کرده و خیانت کناه عظیم  
دارد اگر تو بکنی تعجب نیست که بچکان تو بصورت  
اصلی



“ my assertion will be established. Now I will let  
 “ loose these cubs in the middle of the court amongst  
 “ all the people, when, if they recognize the gold-  
 “ smith, they are his children. The Cazy having heard  
 “ and approved of the carpenter’s proposal, the cubs  
 “ were then let loose, when seeing the goldsmith,  
 “ the exact counter-part of the wooden figure, they  
 “ ran to him, rubbed their heads against his feet,  
 “ and began to play and frisk about. When the  
 “ Cazy considered all these circumstances, he said to  
 “ the goldsmith, Now I do believe that these cubs  
 “ are your children—take them home with you:—  
 “ Why do you thus unjustly and thro’ malice wran-  
 “ gle with the carpenter? The goldsmith being con-  
 “ founded, laid his head at the carpenter’s feet, and  
 “ asked pardon for his misdemeanors, saying, If this  
 “ is your contrivance in order to recover your share  
 “ of the gold, take the gold immediately, and return  
 “ me my children. The carpenter said, You acted  
 “ unfairly, and dishonesty is a grievous sin: should  
 “ you repent, it would not be astonishing if your  
 “ children were restored to their original form. The  
 “ goldsmith surrendered to the carpenter his share  
 “ of the gold in question; when the carpenter, in  
 “ return,

اصلی شوند زر کر حصه زر مذکور به نجار داد و نجار  
نیز بچکان را پیش زر کر آورده داد

طوطی چون این حکایت زر کر و نجار تمام کرد  
خجسته را کشت که تو این زیور با خود مبر مبادا که  
دوست تو طمع درین زیوارات کند و دوستی و  
محبت تو بگذارد خجسته خواست که زیور را از اندام  
بیرون آرد و جدا کند و جانب دوست برود صبح  
مصدق روی نمود رفتن خجسته موقوف کشت

“ return, brought out the children and presented  
“ them to the goldsmith.”

The parrot having finished the story of the goldsmith and the carpenter, said to Khojisteh, Carry not these jewels with you, lest your lover covet them, and cease to entertain friendship and regard for you. Khojisteh wanted to take off the ornaments from her person, and lay them aside, and to go to her sweet-heart, when Aurora appearing, the departure was deferred.

حکایت چهارم امیرزاده و زن لشکری که  
امیرزاده امتحان کرده بود

چون افتاب غروب شد و ماه طلوع کرد خجسته  
پیش طوطی آمد و گفت ترا از درد من هیچ خبر  
نیست نمی دانی که از عشق بی تا بم امشب مرا  
دستوری ده تا بروم پیش دوست خود طوطی گفت  
مرا نیز از غم تو سینه سوزان و چاک شد تو که  
هرشب این حکایات از من می شنوی و پیش  
یار خود نمیروی چرا میترسم که اگر شوی تو برسد  
از دوست شر منده شوی چنانکه از زن لشکری  
و امیرزاده شرمنده شده بود خجسته پرسید که و  
آن حکایت زن لشکری و امیرزاده چگونگی است  
طوطی



## TALE THE FOURTH.

*The Nobleman and the Soldier's Wife,  
whose Virtue he put to the proof.*

WHEN the sun was set, and the moon had risen, Khojisteh came to the parrot, and said, "You pay  
" no regard to my anguish : know you not that I  
" am distracted with love ? Give me leave this very  
" night to go to my sweet-heart." The parrot replied, " My own breast is inflamed and torn on account of your sorrow. For, as you will hear my  
" tales every night, instead of going to your lover, I am  
" afraid lest your husband arrive, and you get shame  
" with your sweet-heart, in the same manner as the  
" soldier's wife put to confusion the nobleman."  
Khojisteh desired to hear the story.

The

طوطی گفت که در شهری مردی بود لشکری  
 زنی داشت بسیار خوبصورت مرد همیشه خبر داری  
 او میکرد چون مرد بسیار مغلس شد زن شوهر را  
 گفت چرا کسب و کار ترک کردی شوهر کشت بر  
 تو اعتماد ندارم ازین سبب کسی جا برای  
 نوکری و چاکری نمیروم زن کشت این خیال فاسد  
 است زن صالحه را کسی مرد نمی تواند فریشت و  
 زن فاسقه را کسی شوهر محافقت نمیتواند کرد  
 حکایت آن جوکی شنیده که زن خود را بر پشت  
 خود میداشت و در بیابان میکرد زن او با صد  
 مرد بدکاری کرد لشکری پرسید حکایت آن چگونه  
 بود زن گفتن آغاز کرد که وقتی مردی در بیابان  
 پیلی دید بر پشت او عمارتی مرد از بیم او بالای  
 درختی بر آمد اتفاقاً پیل بریر همان درخت آمده  
 عمارتی از پشت خود فرود آورد و خود بچریدن رفت  
 چون نگاه دران عمارتی زنی را خوش جمال و ملیح  
 دید بنابراین مرد از بالای درخت فرود آمد و با زن  
 مطایبه

The parrot said, “ In a certain city dwelt a military man, who had a very beautiful wife, on whose account he was always under apprehension. The man being indigent, the wife asked him why he had quitted his occupation and profession? He answered, I have not confidence in you, and therefore do not go any-where in quest of employment. The wife said, This is a perverse conceit, for no one can seduce a virtuous woman ; and if a woman is vicious, no husband is able to guard her. Have you never heard the story of the Jowgee, who kept his wife upon his back, and wandered about in the desert ; *notwithstanding which*, she was guilty of infidelity with an hundred men? The soldier asked, What kind of story is that ?

“ The wife began with saying, that, once on a time, a man saw in the desert an elephant with a litter on his back. The man, alarmed thereat, climbed up into a tree. By chance the elephant came under that very tree, and having slipt off the litter from his back, went himself to graze. The man, on a sudden, discovering a beautiful woman in the litter, descended from the tree, and set about ingratiating himself with her : she also being well  
“ inclined

مطالبه آغاز کرد زن نیز بسیار خوشوقت شد  
 ما او سخنان مطالب خود نمود القصه هر دو باستر  
 ضای خود با بکار شنیعه مرتکب و مشغول شدند  
 بعد انقراغ کار زن یک رسن از جیب خود  
 بر آورده پراز کره و یک کره دیگر داد مرد پرسید  
 که این چه ریسمانی و چگونه پراز کره است و کره  
 دیگر بر او بستنی و از بهر چیست زن گفت  
 شوهر من جادوگر است خود را مانند شکل پیل  
 متمثل ساخته مرا بر پشت خود میدارد و در بیابان  
 میگردد اگر چه خبر داری ما بسیار میکند لیکن قبل  
 ازین با صد مرد کاربرد کرده کره این ریسمان برای  
 یاد داشت داشته امروز بتوجه تو یکصد و یک  
 کره شد القصه زن لشکری چون این قصه تمام  
 کرد لشکری گفت اکنون مرا چه میگوئی زن  
 گفت مصلحت و بهتری تو درین است که بسفر  
 بروی و نوکری کنی کلدسته تازه و تربتو خواهیم داد  
 تا که آن کلدسته تازه و تر خواهد ماند تو یقین بدانی  
 که

“ inclined towards him, began to speak to him in  
 “ such words as suited her purpose. In short, they  
 “ gratified their mutual evil inclinations ; after which  
 “ the woman took out of her pocket a string full of  
 “ knots, and added thereto one more knot. The  
 “ man inquired about the string, how it happened to  
 “ have so many knots, and what was the reason of  
 “ her adding another to the number ? The woman  
 “ replied, My husband, who is a magician, has trans-  
 “ formed himself into an elephant, and wanders about  
 “ the desert with me on his back ; yet, notwith-  
 “ standing he watches me so narrowly, I had before  
 “ this carnal knowledge of one hundred men, the  
 “ memory of whom I have preserved by making  
 “ knots on this string ; and to-day, through your  
 “ condescension, the number of knots is increased  
 “ to an hundred and one !

“ Briefly—When the soldier’s wife had con-  
 “ cluded the story, the husband asked what she had  
 “ further to say to him ? The wife replied, It is  
 “ most eligible for you to travel, and get into ser-  
 “ vice. I will give you a fresh and lively nose-  
 “ gay ; as long as the nosegay shall continue  
 “ in this state, you may be assured that I have  
 “ not



که من هیچ کاربد نکرده اگر آن کلدست پشمرده  
 شود پنداری که از من چیزی تقصیر شده لشکری  
 این سخن شنیده اختیار سفر نمود زنش وقت  
 رفتن یک دست کل بشوهر خود داد و او در شهری  
 دیگر رسیده بسر کار امیر زاده انجانوگر شد و  
 لشکری آن کلدسترا همیشه با خود داشتی  
 بعد رسیدن ایام خزان امیر زاده با حاضران  
 مجلس کشت که درین هنگام در هیچ باغ کل تازه  
 بنظر در نمی آید و بمردمان عهده دستیاب نمیشود  
 بسیار تعجب است این مرد سپاهی غریب هر  
 روز کلدست تازه و تر از کجایم آورد همدا کشتند که  
 مایان نیز تعجب میکنیم پس امیر زاده از لشکری  
 پرسید که این کلدست چگونه است کشت که این  
 کلدست زن من برای نشانی عصمت و پاکی  
 خود بمن داده است و کشت که تا این کلدست تازه  
 و تر خواهد ماند تو یثین بدانی که دامن من از هیچ  
 تقصیر

“ not committed any bad action ; if the nosegay  
 “ should wither, you will then know that I have  
 “ been guilty of some fault. The soldier listened  
 “ to these words, and resolved on taking a journey.  
 “ On his departure, the wife presented him with a  
 “ nosegay. When he arrived at a certain city, he  
 “ engaged in the service of a nobleman of that place.  
 “ The soldier always took the nosegay along with  
 “ him. When the winter season arrived, the no-  
 “ bleman said to his attendants, At this time of the  
 “ year a fresh flower is not to be seen in any garden,  
 “ neither is such a thing procurable by persons of  
 “ rank ; it is wonderful from whence this stranger,  
 “ the soldier, brings a fresh nosegay every day. They  
 “ said that they also were astonished at this circum-  
 “ stance. Then the nobleman asked the soldier,  
 “ What kind of a nosegay is this ? He answered,  
 “ My wife gave me this nosegay as an emblem of  
 “ her chastity, saying, As long as this nosegay con-  
 “ tinues alive and fresh, know you of a truth that  
 “ my

تقصیر ملوث نشده امیر زاده خندید و گفت که زن  
تو ساحر و جاد و کراست

القصه امیر زاده دو مطبخ داشت بسیار دانا و زیرک  
یکی را فرمود که در وطن لشکری رفته بمکر و فریب  
و حیل با زن او بمبستر شود و جلد باز گشته از  
کیفیت زن اطلاع دهد و این کلدست تازه ماند یانه  
معلوم شود مطبخ بموجب حکم امیر زاده در شهر  
او رفت و یک زن دلاله را نزد زن او فرستاد  
دلاله پیش زن او رفته بفریب و خداع پیغام  
مطبخ باو رسانید زن دلاله را هیچ نکفت و جواب  
داد که آن مرد را پیش من بیار به بینم که لایق  
من است یانه دلاله مطبخ را پیش زن لشکری برد  
زن در کوشش مطبخ گفت که حالا از اینجا برو و با  
دلاله بگو که این زن لایق من نیست با چنین زن  
دوستی نخواهم کرد بعد از آن تنها در خانه من بیاد  
دلاله را خبر مکن زیرا که ازین قوم راز ظاهر میشود  
مطبخ این سخن پسندید و انچنان کرد زن در  
خانه

“ my virtue is unsullied. The nobleman laughing,  
 “ said, that his wife must be a conjuror or a sorceress.

“ In a few words, the nobleman had two cooks,  
 “ remarkable for their cunning and adroitness. To  
 “ one of these he said, Repair to the soldier’s coun-  
 “ try, where, through artifice and deceit, contrive to  
 “ form an intimacy with his wife, and return quickly  
 “ with a particular account of her ; when it will be  
 “ be seen whether this nosegay will continue fresh  
 “ and gay, or not. In conformity to the nobleman’s  
 “ commands, the cook, having gone to the soldier’s  
 “ city, sent a procuress to the wife, who, through  
 “ treachery and deceit, waited on her, and delivered  
 “ the message. The wife did not give any *direct*  
 “ assent to the procuress ; but said, Send the man to  
 “ me, in order that I may see whether he will be  
 “ agreeable to me or not. The procuress introduced  
 “ the cook to the soldier’s wife, who said in his ear,  
 “ Go away for the present, and tell the procuress I  
 “ will have nothing to say to such a woman as this ;  
 “ then come alone to my house without apprizing  
 “ the procuress, for these sort of gentry cannot pre-  
 “ serve a secret. The cook approved of her plan,  
 “ and

خانه خود چاهي داشت خشک بالاي آن چاه چادري  
 بر چهار پائي از ريسان خام بافته بکسترد چون  
 مطبخ باز آمد زن بران چهار پائي اورا نشستن  
 فرمود مطبخ بالاي چار پائي نشست و فرو افتاد و شور  
 کردن گرفت زن لشکري پرسيد که راست بگو که  
 تو کيستي و از کجا آدي مطبخ ناچار تمام احوال  
 لشکري و امير زاده گفت

القصه مطبخ ازین حادثه رفتن نتوانست مجبور ماند  
 مدي بدین صورت بگذشت اميرزاده از باعث دیر  
 شدن مطبخ مذکور ديگر مطبخ را بسيار مال و  
 روپيه داده بطريق سوداگران نزد زن سپاهي  
 فرستاد او نیز بدستور مطبخ اولين در انجا بهمون  
 و قيصره قيد شد بعد از ان از نادن هر دو مطبخ در  
 تعجب شدند که ازین هر دو يکي باز نکشند  
 اينمعني خالي از خلل و قباحت نيست اکنون  
 بهتران است که من خود بروم

روزي اميرزاده از بهانه شکار بيرون رفت و  
 لشکري



“ and acted accordingly. The woman had in her  
 “ house a dry well, on which she placed a bedstead  
 “ very slightly laced, and spread over it a sheet: when  
 “ the cook returned, she told him to sit down on  
 “ that bed; and he, having placed himself thereon,  
 “ fell through, and began to bawl out. The soldier’s  
 “ wife said, Tell me truly who thou art, and from  
 “ whence you came? The forlorn cook confessed  
 “ all the circumstances about the soldier and the no-  
 “ bleman.

“ The short of the story is this—The cook, un-  
 “ able to get out of the scrape, continued in this  
 “ distressful situation. When some time had passed  
 “ in this manner, and the first cook did not return,  
 “ the nobleman gave the other cook a large sum of  
 “ money, with abundance of goods, and sent him to  
 “ the soldier’s wife, in the character of a merchant.  
 “ He pursued the like course with the other, and  
 “ was caught in the same whirlpool. The nobleman,  
 “ astonished that neither of the two cooks came back  
 “ again, and perceiving that some evil or mischief  
 “ must have happened to them, at length resolved  
 “ to go himself.

“ One day the nobleman, under pretence of hunt-

“ ing,

لشکری نیز همراه امیرزاده روانه شد چون در شهر  
او رسید لشکری در خانه خود رفت و کلدسته تازه  
در پیش زن نهاد زن همه ماجرا با شوهر گفت روز  
دویم لشکری امیرزاده را در خانه خود برد و ضیافت  
و مهمانی نمود و آن هردو مطبخ را از چاه بر آورده و  
بانها گفت که مهمان بخانه ما آمده اند شما هردو لباس  
کنیزان پوشیده طعام پیش آنها برید و خدمت  
او کنید بعد از ان شمارا آزاد خواهیم کرد هردو  
مطبخ لباس و پارچه پوشیدند و طعام پیش  
امیرزاده بردند و از عقوبت چاه و غذای بد موهای  
سرو ریش هردو مطبخ ریخته و افتاده بودند و رنگ  
روی آنها متغیر و تبدیل شده بود امیرزاده از  
لشکری پرسید که این کنیزان چه کناه کرده اند که  
موی سر ایشان تراشیده لشکری گفت که  
تقصیر عظیم کرده اند از ایشان پرسند چون  
نیکو بنگریست شناخت و ایشان نیز امیرزاده را  
شناختند و بسیار کریستن آغاز نهادند و برپای  
امیرزاده

“ ing, set out, attended by the soldier. When they  
 “ arrived at the soldier’s city, he went to his own  
 “ house and presented his wife with the fresh nose-  
 “ gay. The wife told her husband all that had hap-  
 “ pened. The next day the soldier conducted the  
 “ nobleman to his dwelling, and prepared an hospit-  
 “ able entertainment. He took both the cooks out of  
 “ the well, and said to them, Guests are come to my  
 “ house ; do you both put on women’s clothes, place  
 “ the victuals before them, and wait at table ; after  
 “ which I will set you at liberty. The two cooks put  
 “ on female apparel, and served up the victuals to  
 “ the nobleman. From their sufferings in the well,  
 “ and bad diet, the hair had fallen from both their  
 “ heads, and their complexion was very much changed.  
 “ The nobleman said to the soldier, What crimes  
 “ have these girls been guilty of, that the hair of their  
 “ heads has been shaved? The soldier answered,  
 “ They have committed a great fault; ask themselves.  
 “ When he examined them more attentively, he knew  
 “ them. They, in their turn, having discovered the  
 “ nobleman,

اميرزاده افتادند و بر عصمت و پارسائي آن زن  
 کواهي دادند زن از پس پرده اواز کرد که اي  
 اميرزاده من آن زن ام که تو مرا جادوگر  
 پنداشتي و مردمان را براي امتحان و آزمودن  
 فرستادي و بر شوهر من خندي الحال ديدي چگونه  
 ام اميرزاده شرمنده و عذر تقصيرات کرد  
 چون طوطي اين حکايت زن لشکري تمام کرد  
 خجسته را گفت که اي که بانو تو جلد تر پيش  
 محبوب خود برو مبادا که شوي تو برسد و از معشوق  
 خود شرمنده شوي چنانکه اميرزاده ز زن لشکري  
 شرمنده شد خجسته خاست و قصد رفتن کرد همان  
 وقت خروس آواز کرد و صبح ظاهر شد رفتن  
 خجسته موقوف گرديد

“ nobleman, began to weep grievously, fell at his feet,  
 “ and bore testimony of the woman’s chastity and in-  
 “ nocence. The wife called out from behind a cur-  
 “ tain, Ay, my lord, I am that woman whom you  
 “ suspected to be a sorceress, and sent men to put  
 “ me to the proof, and laughed at my husband. Now  
 “ you have learnt my character. The nobleman was  
 “ abashed, and asked forgiveness for his offences.”

The parrot having concluded this story of the sol-  
 dier’s wife, said to Khojisteh, “ My princess, go quickly  
 “ to your lover, lest your husband should arrive, and  
 “ you incur shame with your friend, in the same  
 “ manner as the nobleman was confounded by the  
 “ soldier’s wife.” Khojisteh wanted, and made an  
 effort to go ; but at the very time the cock crowed,  
 and day appearing, her departure was deferred.



حکایت پنجم زرگر و نجار و خیاط و زاهد  
که جهت عورت چوبی قضیه کرده بودند

چون آفتاب در مغرب رفت و ماه از مشرق  
بر آمد خجسته بطلب رخصت بر طوطی رفت و  
گفت امشب دستوری ده که پیش محبوب خود روم  
طوطی گفت ای اکد بانو ترا هر شب رخصت میدهم  
چرا توقف می کنی میترسم که ناگاه شویو برسد و  
احوال ماچو آن قصه چهار شخص شود خجسته  
پرسید که حکایت آن چهار شخص چگونه است  
طوطی گفت و قتی یک زرگر و یک نجار و یک  
خیاط و زاهد باهم سفر کردند شبی در صحرائی مقام  
نمودند و با خود گفتند که امشب درین صحرا باشیم  
و پاسبانی کنیم چهار کس هستیم هر یک یکپاس  
شب

## TALE THE FIFTH.

*The Goldsmith, the Carpenter, the Taylor,  
and the Hermit, who quarrelled about a  
Wooden Woman.*

WHEN the sun descended into the west, and the moon arose from the east, Khojisteh went to the parrot to ask leave, and said, "Give me permission this night to go to my lover." The parrot answered, "My princess, I have given you leave every night; why do you tarry? I am afraid your husband may arrive unexpectedly, and matters fall out like what happened to four persons."

Khojisteh desiring to hear the story, the parrot said, "Once on a time, a goldsmith, a carpenter, a taylor, and a hermit, travelling together, halted one night in a desert place, and said amongst themselves, We shall continue in this desert to-night, and keep guard, us four persons taking a watch a-piece; to which words they unanimously agreed. The first  
" watch

شب نکهبانی کنیم همه این سخن پسندیدند پاس  
اول نجار پاسبانی کردن گرفت و برای دفع خواب  
تیشه بر آورد و از چوب صورتی ساخت پاس  
دوم چون نوبت زرگر رسید و آن صورت چوب را  
دید که از زرد زیور خالی با دل خود گفت که نجار  
یک صورت چوب ساخته و هنر خود نموده من هم  
هنر خود نمایم و زیورات برای کوش و کردن  
و دست و پای او بسازم و آن صورت را بیو شانم  
که حسن او زیاده شود چنانچه زیور تیار ساخته بآن  
لعبت پوشانید پاس سیوم چون نوبت  
خیاط رسید بیدار شد زنی را دید نهایت خوب صورت  
و خوش اندام و زیورات لطیف پوشیده اما برهنه  
است در حال لباس پاکیزه عروسانه دوخت و  
اورا پوشانیده از آن رونق او انزود پاس چهارم  
نوبت زاهد شد و جهت پاس بر خاست و انصورت  
دلاویز را دید زاهد وضو کرد و نماز گذارد و ادا کرد  
بعد از آن دعا کرد که خدا یا این صورت را حان  
بده

“ watch the carpenter stood guard ; and, in order to  
 “ prevent sleep, took an axe and made a figure out of  
 “ wood. The second watch, when the goldsmith’s  
 “ turn came, seeing the wooden figure, that it was  
 “ void of gold and jewels, he said in his heart, The  
 “ carpenter has exhibited his art by carving this  
 “ wooden figure ; I must also shew my skill, and  
 “ make ornaments for the ears, neck, arms, and feet,  
 “ and put them on the figure, to add to the elegance  
 “ thereof. In such manner having prepared the  
 “ jewels, he put them on the puppet. The third  
 “ watch, when the taylor’s turn came, he awoke. He  
 “ saw a woman with an exceeding beautiful face and  
 “ handsome person, decked with exquisite jewels ;  
 “ but naked :—on the instant, he made up neat  
 “ clothes becoming a bride, and, putting them on her,  
 “ thereby added to her elegance. The fourth watch  
 “ belonged to the hermit, who, when he came to  
 “ take the guard, beheld that captivating form. The  
 “ hermit performed his ablutions and prayers ; after  
 “ which he made supplication, ‘ O God ! give life  
 “ ‘ to

بده در حال دران صورت جان در آمد و همچو مردم  
 سخن کردن گرفت چون شب آخر شد و افتاب بر  
 آمد هر چهار کس بران صورت عاشق و مبتلا شدند  
 نجار گفت من و الي اين زنم زیرا که من از خود  
 ترا شده و ساخته ام من خواهم گرفت زر که گفت  
 که اين عروس مرا شايد زیرا که من زيور اورا  
 پوشانیده ام خياط گفت که اين زن آزان من  
 است زیرا که برهنه بود پارچه براي او من دو خسته  
 و پوشانیده ام زاهد گفت که اين صورت چوبي بود  
 از دعاي من جان يافته من خواهم گرفت القصه  
 قضيه ايشان طول کشت اتفاقا شخصي آنجا رسيد  
 و اينها از و انصاف خواستند ان شخص چون روي  
 زن مذکور ديد گفت که اين منکوحه من است شمايان  
 اين زن را فريب داده از خانه من آورديد و از  
 من جدا کرديد چنانچه آنها را شخص مذکور گرفت  
 پيش کوتوال چون روي زن ديد گفت که اين  
 زن برا در من است برا در من اين را همراه خود  
 بسفر



“ ‘ to this figure !’ Immediately the figure received  
 “ life, so that it spoke like an human being. When  
 “ night was ended, and the sun arose, all these four  
 “ persons were desperately in love with the figure.  
 “ The carpenter said, I am the master of this wo-  
 “ man, because I carved her with my own hands:  
 “ I will take her. The goldsmith said, She ought  
 “ to be my bride, seeing that I have decked her  
 “ with jewels. The taylor asserted, This woman is  
 “ my property, for when she was naked I made  
 “ clothes and dressed her. The hermit said, This  
 “ was a figure of wood, which having obtained life  
 “ at my prayers, I will take her. In short, this  
 “ dispute had continued a long time, when acci-  
 “ dentally there came to the spot a person whom  
 “ they desired to do justice between them. When  
 “ this man saw the woman’s face, he exclaimed,  
 “ This is my lawful spouse, whom you have seduced  
 “ from my house and separated from me. After  
 “ this manner, he seized and carried them before  
 “ the Cutwal. When the Cutwal beheld the wo-  
 “ man’s countenance, he cried out, This is my  
 “ brother’s wife, whom he took with him on a  
 “ journey:

بسفر برده بود شمایان برادر مرا کشته این زن گرفته اید بعد از آن کوتوال این بھمرا گرفته پیش قاضی برد قاضی چون بر زن نظر کرد گفت که شمایان کیستید مدت است که این زن را من تلاش میکنم این کنیز من است بسیار نقد و جنس من گرفته کرینخته بود حالا مال و اجناس مرا کجاست جواب گوید

چون این خصومت و قضیه بسیار دراز کشید و بطول انجامید و مردمان بسیار برای تماشا جمع شدند و در آن مجمع و انبوه پیری حاضر بود گفت این قضیه از کسی مردم فیصل نخواهد شد و در فلان شهر درختی است بزرگ و کهنه نام آندرخت سجرۃ الحکم است هر قضیه که از مردمان انفصال نمی شود پیس آندرخت می بردند از آن درخت آواز می براید که حق کیست و دعوی و سخن باطل کدام است القصه آن هفت مردم زیر درخت مذکور رفتند و زن را نیز بھراه بردند و بھم احوال خود

“ journey: you have killed my brother, and taken  
 “ the woman by force. Hereupon the Cutwal ap-  
 “ prehended them, and carried them before the Cazy.  
 “ When the Cazy looked at the woman, he interro-  
 “ gated them, saying, Who are you? For a long  
 “ time past I have been inquiring after this woman;  
 “ she is my bondmaid, who absconded with a great  
 “ deal of my money; now, where is my money and  
 “ effects? give an answer.

“ When this quarrel and altercation had run to  
 “ great length, and many people were collected to-  
 “ gether to see the sight, an old man, who was pre-  
 “ sent, said, This dispute will not be decided by any  
 “ man: but in such a city there is a large old tree,  
 “ called the Tree of Decision; every dispute that  
 “ men are unable to determine, is carried before this  
 “ tree, from which a voice issues, declaring on whose  
 “ side there is justice, and whose claim is false. To  
 “ shorten the story, these seven men went under the  
 “ tree, and also carried the woman along with them;

خود ما پیش آن درخت عرض کردند در حال تنبه  
 درخت شکافت و آن زن دویده در آن شکافت  
 و تنبه درخت پیوست و کم شد و از آن  
 درخت آواز بر آمد که هر چیز بطرف اصل خود  
 میرود و هفت عاشق آن زن شرمنده شدند

طوطی چون این حکایت تمام کرد با خجسته  
 گفت که ای کدبانو میترسم که ناگاه شوهر تو  
 برسد و ترا چون آن درخت پیش خود گیرد و از  
 معشوق خود شرمنده شوی بر خیز و جانب  
 معشوق و یار خود برو خجسته خواست که نزد او  
 برود هماندم خروس آواز کرد و آثار صبح ظاهر شد  
 رفتن خجسته موقوف گردید

“ and each of them set forth the circumstances of his  
 “ particular case. On the instant, the trunk of the  
 “ tree divided asunder, and the woman ran into the  
 “ cleft, upon which the tree reunited, and she disap-  
 “ peared. A voice proceeded from the tree, that  
 “ every thing returns to its first principles ; and  
 “ the seven suitors for the woman were overwhelmed  
 “ with shame.”

The parrot having concluded this tale, said to  
 Khojisteh, “ Mistress, I am apprehensive your husband  
 “ may come unexpectedly ; and, like the tree, unite  
 “ you to himself, and you get shame with your lo-  
 “ ver : arise and go towards your sweet-heart and  
 “ friend.” Khojisteh intended to have gone to him,  
 at which instant the cock crowed, and the signs of  
 morning appeared, when her visit was put off.



حکایت ششم رای قنوج و دختر او و عاشق  
شدن درویشی بر دختر مذکوره

چون افتاب در مغرب فرو رفت و ماه از مشرق  
بر آمد خجسته بکمال زیب و زینت بطلب رخصت  
بر طوطی رفت و گفت که من شرمنده ' تو هستم  
زیرا که هر شب پیش تو می آیم و ترا تصدیع میدهم  
برای خاطر من خواب و آرام نمیکنی شکر الطاف  
تو چه گونه از کدام زبان کنم و بگویم طوطی  
گفت که من بنده ' تو هستم هر چند هیچو بندگان  
کسی کار تو کردن نمی توانم لیکن زود تر ترا  
ممعشوق تو خواهم رسانید و هیچو رای رایان که  
حکایت او شنیده باشی برای توسعی خواهم  
نمود خجسته پرسید حکایت که آن چه گونه است

طوطی

## TALE THE SIXTH.

*The King of Kinoje and his Daughter, with  
whom a Dirveish became enamoured.*

WHEN the sun sunk beneath the west, and the moon arose from the east, Khojisteh, completely decked and ornamented, went to the parrot to ask leave, saying, “ I am ashamed *to appear* before you, “ and that you should have so much trouble for my “ sake : you neither sleep nor take rest ; how shall “ I thank you for your favours ? how can my tongue “ perform and utter it ?” The parrot answered, “ I “ am your slave, although by no means able to execute any business of yours in a manner becoming “ a servant ; however, I will speedily send you to “ your lover, and exert myself in your cause, like the “ royroyan, whose story you may have heard.” Khojisteh asked, “ What is the nature of the story ?”

The

طوطي گفت که راي قنوج دخري داشت ماه رو  
 نهايت خوبصورت اتفاقا درويشي بر و عاشق شد  
 و در عشق او ديوانه و بيهوش گرديد هرگاه هوشيار  
 مي شد با خود ميگفت که اين چه ديوانگي است  
 و درويش را با پادشاه چه نسبت بعد چند روز  
 درويش براه پيغام فرستاد که دختر خود را بمن  
 ده که او را بسيار دوست ميدارم و بر کدائي من  
 و پادشاهي خود نظر مکن را چه چون اين سخن  
 درويش شنيد سخت بر آشفت و او را سياست  
 کردن فرمود وزير گفت که او درويش است  
 پادشاه درويشانرا رنج نميدهد او را بديوگر حکمت  
 از اين شهر دور خواهيم کرد بعد از ان وزير  
 درويش را طلبيد و گفت که اگر يک پيل بارزر  
 بياري دختر شاه بتوسپارم درويش در فکران زر  
 شد شخصي درويش مذکور را گفت که اگر زر  
 مطابق بار يک پيل خواهي پيش راي را يان  
 برو و احوال خود را با و بگو و نخواه البته اين  
 قدر

The parrot said, “ The king of Kinoje had a  
 “ daughter, whose face was *as fair* as the moon, and  
 “ her features exceedingly beautiful. It happened  
 “ that a dirveish fell in love with her, and from this  
 “ passion became mad and senseless. Whenever he  
 “ had lucid intervals, he would say to himself, What  
 “ a folly is this ! how can a beggar be related to a  
 “ monarch ? After some days the dirveish sent a  
 “ message to the king, Give me your daughter, be-  
 “ cause I have a great regard for her ; consider not  
 “ my poverty, and your own royalty. The king, on  
 “ hearing these words of the dirveish, was violently  
 “ enraged, and gave orders for him to be punished.  
 “ The vizier said, He is a dirveish, and your Majesty  
 “ never distresses dirveishes : I will contrive some  
 “ other means of sending him out of the city. Af-  
 “ terwards the vizier sent for the dirveish, and said  
 “ to him, If you will bring an elephant load of gold, I  
 “ will deliver to you the king’s daughter. When  
 “ the dirveish was considering how to procure the  
 “ money, a person said to him, If you require as  
 “ much gold as an elephant can carry, go to the roy-  
 “ royan, represent your situation, and ask ; when  
 “ he

قدر زر بگو خواهد بخشید درویشش پیش رای رایان  
 رفت و احوال خود عرض نمود رای رایان در حال  
 پیل پراز زر بار بدرویشش عطا کرد درویشش  
 آن زر را پیش راجه برد راجه وزیر را گفت  
 حکمتیکه کردی پیش نرفت زیرا که درویش پیل  
 پراز بار زر آورد وزیر گفت که رای رایان بخشیده  
 باشد درینوقت کسی این چنین سخاوت کردن  
 نمی تواند اکنون حکمتی دیگر باید کرد وزیر درویش را  
 گفت که دختر راجه را به بدل یک فیل پراز  
 بار زر نخواهی یافت لیکن اگر سر رای رایان  
 بیاری البته دختر راجه بیای درویش باز پیش  
 رای رایان رفت و احوال خود گشت رای رایان  
 فرمود که خاطر جمعدار و برای سر من اندیشه  
 مکن سالهاست که سر خود بردست میدارم که هر که  
 بخواند او را بدهم تو رسانی در کلوی من به بند و  
 مرا پیش راجه ببر و بگو که آن سر که خواستید  
 مع تن او آوردم اگر قبول کند سر از تن من  
 جدا کن



“ he will certainly bestow on you this quantity of  
 “ gold. The dirveish went to the royroyan, and  
 “ set forth his case. The royroyan immediately  
 “ bestowed on the dirveish an elephant-load of gold,  
 “ which he carried to the rajah. The rajah said to  
 “ the vizier, Your scheme has not succeeded, for the  
 “ dirveish has brought the elephant-load of gold.  
 “ The vizier said, The royroyan must have given it;  
 “ in these days no other person is capable of perform-  
 “ ing such an act of munificence : now, some other  
 “ plan must be pursued. The vizier said to the  
 “ dirveish, You will not obtain the rajah’s daughter  
 “ in exchange for an elephant-load of gold ; but if  
 “ you bring the royroyan’s head, certainly you shall  
 “ have her. The dirveish went again to the royroyan,  
 “ and told the circumstances of his case. The roy-  
 “ royan said, Set your mind at rest, and be not un-  
 “ easy about my head ; for many years I have kept  
 “ my head in my hand, ready to be given to who-  
 “ soever should require it : do you tie a rope round  
 “ my neck, and carry me before the rajah, and say,  
 “ I have brought the head which you required, to-  
 “ gether with its body ; if he consents, separate my  
 “ head from my body ; and should he demand any

جداکن و اگر چیزی دیگر نخواهد تدبیران خواهیم  
 کرد درویش آن چنان کرد و رای رایان را رسن  
 در کلو بسته پیش راجه برد راجه چون جوان  
 مردی رای رایان دید بر پا افتاد و گفت درین عالم  
 زیاده از بهمت و جوان مردی تو کسی نیست و  
 نخواهد بود که برای خوشی خاطر کدائی و درویشی  
 سر خود را بدهد پس راجه دختر خود را طلبید و رای  
 رایان را سپرد و گفت که این کنیز تست هر کرا  
 خواهی بدی

چون طوطی این حکایت رای رایان باخر رسانید  
 خجسته را گفت که ای کد بانو اگر سرمن ترا در کار  
 شود خواهیم داد هیچ دریغ و افسوس نخواهم کرد  
 مصلحت آنست که زود پیش دوست خود برو چون  
 خجسته بر خاست و خواست که نزد معشوق خود  
 برود خروس آواز کرد و صبح شد و رفتن او  
 موقوف شد

“ thing further, I will manage it also. The dirveish  
 “ did so, and having tied a rope round the neck of  
 “ the royroyan, carried him before the rajah. When  
 “ the rajah saw the generosity of the royroyan, he  
 “ fell at his feet, and said, No man in this world ex-  
 “ ceeds you in greatness of mind and manliness, nor  
 “ will there ever be one willing to devote his own  
 “ head for the satisfaction of a beggar, a dirveish.  
 “ The rajah sent for his own daughter, and presenting  
 “ her to the royroyan, said, This is your handmaid,  
 “ dispose of her to whomever you please.”

When the parrot had brought to a conclusion the  
 story of the royroyan, he said to Khojisteh, “ If my  
 “ head can be of any service to you, my mistress,  
 “ I will give it without hesitation or regret. It is  
 “ adviseable that you should go speedily to your  
 “ friend.” When Khojisteh stood up, and wanted  
 to have gone to her beloved, the cock crowed, and  
 it being morning, her departure was deferred.

حکایت هفتم صیاد و طوطی و بچکان او

چون آفتاب در مغرب رفت و ماه از مشرق  
بر آمد خجسته با دل پر درد و چشم پر اشک  
بر خاست و بطلب رخصت پیش طوطی رفت  
طوطی را متفکر دید پرسید که چرا متفکر هستی  
طوطی گفت که برای تو زیرا که نمیدانم  
که معشوق تو چگونه است با تو وفا خواهد نمود  
یا نه بهیچ طوطی گامرو شاه خواهد کرد خجسته  
پرسید حکایت طوطی گامرو شاه چگونه و چه قسم  
است

طوطی حکایت کشتن آغاز کرد که وقتی صیادی  
بر اشیانه طوطی دامی نهاد و طوطی را مع بچکان  
اواز ان گرفتار کرد طوطی بچکان را گفت که حالا  
مصلحت

## TALE THE SEVENTH.

### *The Fowler, the Parrot, and her Young Ones.*

WHEN the sun sunk into the west, and the moon came out of the east, Khojisteh, with a heart full of anguish, and eyes replete with tears, arose, and went to the parrot for leave. Beholding the parrot full of thought, she said, "Why are you pensive?" The parrot replied, "On your account; because I know not what kind of lover yours is—whether he will be faithful to you or not, and act like the parrot of King Kamrew." Khojisteh asked, "What is the nature of the story of King Kamrew's parrot?"

The parrot began relating the story:—"Once on a time a fowler threw a net over the nest of a parrot, and imprisoned therein the parrot together with her young. The parrot said to her nestlings,

"The



مصلحت آنست که شما خود را مانند مرده سازید  
 چون صیاد شمارا مرده خواهد دید از دام بیرون خواهد  
 انداخت اگر مرا تنها خواهد برد هیچ مضایقه نیست  
 زیرا که من اگر زنده خواهم ماند از کسی حکمت  
 خود را پیش شما خواهم رسانید بچکان آنچنان  
 کردند صیاد آنها را مرده پنداشته همراه از دام  
 بیرون انداخت آنها در حال پریدند و بر شاخ  
 درخت نشستند صیاد برهم شد و طوطی را بر  
 زمین زدن خواست طوطی گفت که ای صیاد خاطر  
 جمعدار قیمت خود اتقد و خواهم دانید که باقی عمر  
 ترا دیگر در کار نخواهد شد زیرا که من طیب ام و  
 درین کار کامل و دانا هستم صیاد چون این سخن  
 بشنید خوش شد و گفت ای طوطی مدت  
 است که رای گامرو پادشاه ملک من است سخت  
 بیمار است مرض نایل میدارد میتوانی که آن از  
 و دفع کنی طوطی گفت ای صیاد این چه قدر کار  
 است آنچنان طیب ام که دو هزار مریض را به  
 کردن

“ The best way will be for you to feign your-  
 “ selves dead, when the fowler, seeing you in that  
 “ state, will fling you out of the net; and if he car-  
 “ ries away me only, it will be of no consequence,  
 “ because, if I preserve my life, I can contrive some  
 “ means to get to you. The young ones did as  
 “ they were directed. The fowler, supposing them  
 “ dead, flung them all out of the nest; they instantly  
 “ took flight, and settled on the branch of a tree.  
 “ The fowler, enraged, was going to dash the par-  
 “ rot on the ground. The parrot said to the fowler,  
 “ Set your mind at rest; I will obtain you such a  
 “ price for myself, that you shall need nothing far-  
 “ ther during the remainder of your life; for I am  
 “ a physician, and perfectly skilled in the profession.  
 “ The fowler was delighted at hearing these words,  
 “ and said to the parrot, Roy Kamrew, who is  
 “ king of my country, has long laboured under a  
 “ grievous disease; will you be able to relieve him  
 “ from it? The parrot said to the fowler, What  
 “ mighty business is this? I am such a physician  
 “ that

کردن تو انم مرا پیش پادشاه ببر و هنر من ظاهر  
کن پس بقیمت کران تر مرا بفروشن صیاد اورا  
در ققص کرد و پیش رای گامرو برد گفت که این  
طوطی که آورده ام علم طبابت نیکو میداند رای  
گفت مرا نیز طیب دانا بسیار در کار است  
قیمت این طوطی بکو صیاد گفت که ده هزار دینار  
رای گامرو ده هزار دینار صیاد را داد و طوطی را خرید  
نمود از روز دیگر طوطی علاج رای مذکور کردن  
گرفت و نیم مرض او دور شد پس طوطی گفت  
که ای رای گامرو از دوائی من نیم مرض تو  
دفع شده است بر من توجه و مهربانی کن و از  
ققص بر آرتا تلاش دوا بکنم و از ققص ترد درائی  
تو بسازم رای سخن اوراست دانست و از  
ققص بیرون کرد طوطی فی الفور به پرید و باز نزد  
شاه نیامد

طوطی چون این حکایت تمام کرد با خجسته  
گشتن آغاز نمود که ای کدبانو می ترسم که  
معشوق

“ that I can cure ten thousand patients ; carry me  
 “ before the king, acquaint him with my skill, and  
 “ then sell me at a high price. The fowler put her  
 “ in a cage, and having carried her to Roy Kamrew,  
 “ said, I have brought this parrot, who is proficient  
 “ in the art of physic. The king said, I am myself  
 “ in great want of a skilful doctor ; mention the price  
 “ of this bird. The fowler replied, Ten thousand di-  
 “ nars. Roy Kamrew instantly purchased the par-  
 “ rot, by paying the fowler ten thousand dinars. The  
 “ next day the parrot began administering medicine  
 “ to the king. His disorder was half cured, when  
 “ the parrot said to him, As my medicine has re-  
 “ moved the moiety of your complaint, shew me  
 “ attention and kindness, by taking me out of the  
 “ cage, in order that I may explore a medicine which  
 “ will liberate you from all care. The king, be-  
 “ lieving these words to be true, took her out of the  
 “ cage. The parrot immediately flew away, and  
 “ never returned to the king.”

When the parrot had finished this tale, he addressed himself to Khojsteh, saying, “ I am afraid,

معشوق تو ماسچو طوطي را ي گامرو با تو دغا نکند  
 فکر من ازین سبب است حالا زود جانب معشوق  
 خود برو و تا که اورا نآزمائي بر او اعتماد مکن پس  
 از ان خجسته خواست که پیش حریف خود برود  
 خروس صبح آواز کرد و صبح ظاهر شد رفتن خجسته  
 موقوف کردید



“ my lady, lest your lover should act treacherously  
“ by you, like the parrot of Roy Kamrew ; and this  
“ is the cause of my pensiveness. Hasten now to  
“ your sweet-heart, but place no reliance on him till  
“ you have tried him.” After that, Khojisteh wanted  
to have gone to her gallant ; the morning cock  
crowed, and the dawn appearing, her departure was  
deferred.

حکایت هشتم تا جر و زن او که با او چالاکي  
کرده بود

چون افتاب در مغرب رفت و شب رسید  
و ماه از مشرق طلوع کرد خجسته با دل دردناک و  
پرسوز بر خاست و بطلب رخصت بر طوطي آمد  
چون طوطي خجسته را متفکر دید پرسید چرا متفکر  
هستی خجسته گفت که هر شب پیش تو می ایتم  
و عم خود با تو میگویم پس کدام وقت خواهد  
بود که بایار ملاقات خواهیم کرد و اگر امشب رخصت  
بدهی بروم و کرنه صبر کنم و بنخانه خود نشینم  
طوطي گفت تو هر شب حکایت من می شنوی  
و شب همین جا آخر میکنی میخواهم که امشب  
زود تر بروی اتفاقا اگر شوهر تو بیاید و ترا کسی  
جایند

## TALE THE EIGHTH.

*The Merchant, and his Wife, who outwitted him.*

WHEN the sun sunk into the west, and, it being night, the moon ascended from the east, Khojisteh, with a sad and aching heart, got up and went to the parrot, in quest of leave. The parrot, observing Khojisteh pensive, asked why she was thoughtful? Khojisteh answered, "Because I come to you every night  
 " and disclose to you my sorrow; when then will  
 " be the time that I shall meet my lover? If you give  
 " me leave this night, I shall go; otherwise, I will  
 " exercise patience, and sit at home." The parrot answered, "You listen to my stories every night, and  
 " continue here till morning. I want you to go  
 " quickly this night. If it should happen that your  
 " husband arrives and meets you any where, follow  
 " the

جاییند همچو زن تاجر زبان درازی کنی حجت  
 پرسید که قصه زن تاجر چگونه و چون است بگو  
 طوطی گفتن آغاز نهاد که در شهری از شهرها  
 تاجری بود مال دار زنی داشت خوبصورت وقتی  
 تاجر برای تجارت بملک دیگر بسفر رفت زن در  
 غیبت او در مجلس بیکانگان میرفت و سرود و  
 رقص میکرد تاجر مذکور بعد از چندی چون بشهر  
 خود رسید وقت شب بخانه خود آمدن نتوانست در  
 جای مقام کرد و دلالت طلبید و گفت که امشب  
 برای من زن خوب و لطیف بیار اثاقا دلاله نزد  
 زن تاجر رفت و گفت که شخصی مالدار از فلان  
 شهر رسیده است زنی را میخواهد بر خیز و پیش او  
 برو زن خود را از زیور و پارچه آراست نموده پیش  
 او رفت چون او را دید بشناخت که شوهر من است  
 در حال شور کردن گرفت که ای همسایگان بفریاد  
 من رسید شش سال گذشت که این شوهر من  
 به تجارت رفته بود هر روز و شب راه او میدیدم  
 روزها

“ the example of the merchant’s wife, and scold him.”  
 Khojisteh asked, “ What, and how is the story of the  
 “ merchant’s wife ? tell me.”

The parrot began, saying, “ In a certain city was  
 “ a rich merchant, who had a handsome wife. Once  
 “ on a time this merchant travelled to another coun-  
 “ try, in order to trade. During his absence the  
 “ wife frequented strange companies, and sang and  
 “ danced. After *having been absent* some time, the  
 “ merchant arrived in his own city, when, being night,  
 “ he could not enter his own house ; he took up his  
 “ lodging in some other place, and, having sent for a  
 “ procuress, desired her to bring a fine elegant wo-  
 “ man to pass the night with him. It chanced that  
 “ the procuress went to the merchant’s wife, and said,  
 “ A rich man, who is arrived from such a city, wants  
 “ a woman ; arise, and go to him. The woman  
 “ adorned herself with jewels and fine clothes, went  
 “ to him, and, as soon as she saw him, knew it was  
 “ her husband : immediately she began crying out,  
 “ O neighbours, listen to my complaint ! six years hav-  
 “ ing elapsed since this husband of mine went *abroad*  
 “ to trade : I have looked for his return every day  
 “ and



روزها است که از سفر باز آمده و در اینجا مقام کرده  
 مرا فراموش نموده است امشب خبر این شنیده  
 خود آمده‌ام اگر شما انصاف این معنی نمائید بهتر  
 و گرنه پیش قاضی خواهیم رفت و او را خواهیم گذاشت  
 مردمان همسایه جمع شدند و در میان او و تاجر  
 صلح کردند القصه زن از قوت زبان درازی با  
 شوی خود بخانه آمد و هیچ رسوا نشد

طوطی چون این حکایت تاجر تمام کرد خجسته را  
 گفت حالا بر خیز و راه جانب معشوق خود پیش  
 گیر هیچ توقف روا مدار خجسته بر خاست که  
 همچنان کند خروس آواز کرد و صبح پدیدار شد  
 رفتن خجسته موقوف گردید

“ and night : he has been returned from his journey  
 “ some days, and taken up his lodging in this place,  
 “ without thinking of me. Having been informed  
 “ of this to-night, I am come myself: if you will  
 “ do justice in this business, it is well ; otherwise I  
 “ will go to the Cazy and separate myself from my  
 “ husband.—The neighbours flocked together, and  
 “ made peace between her and the merchant. In  
 “ short, the woman, by the force of scolding, came  
 “ to her own terms with her husband, without suffer-  
 “ ing any disgrace.”

The parrot, having finished this tale of the mer-  
 chant, said to Khojisteh, “ Now arise, and go your  
 “ way to your lover, and make no delay.” Khojisteh  
 stood up to have done so ; the cock crowed, morn-  
 ing appeared, her visit was deferred.

قصه نهم زن دهقان که بر شخصی عاشق  
شده خسر خود را شرمندہ کرد

چون افتاب غروب شد و ماه و ستارها و  
سیارها بر آمدند خجسته عریان و کریان پیش  
طوطی آمد و گفت که ای محرم راز من و ای  
غمخوار من امروز برای ملاقات و دیدن مشتاق  
خود بسیار شوق و کمال آرزو دارم و بسای  
تاب و رنجورام اگر مصلحت بینی مرا جلد رخصت  
ده تا پیش دلبر خود بروم و کره صبر کنم اگر چه  
میدانم که هر که عاشق است او را صبر نمی باشد  
طوطی گفت که کد بانو تو که هر شب پیش من  
برای رخصت خواستن و مشورت کردن می آئی  
از مشورت ترا هیچ زیان نخواهد رسید چنانچه  
زن

## TALE THE NINTH.

*The Shop-keeper's Wife, who, having an  
Amour with a Person, confounded her  
Father-in-law.*

WHEN the sun was gone down, and the moon, the fixed stars, and the planets appeared, Khojisteh, undressed, came weeping to the parrot, and said, "Alas  
" my confidential friend, who sympathise in my dis-  
" tress ! I have the most anxious desire to see my  
" lover, being extremely afflicted and depressed. If  
" it seems adviseable to you, quickly give me leave to  
" visit the possessor of my heart, or else I will bear  
" with it, although I know that whoever is in love  
" has not patience." The parrot answered, "To you,  
" my mistress, who come to me every night for leave  
" and advice, thus acting with deliberation, no harm  
" can

زن دهقان بسبب مشورت و مصلحت هیچ زیان  
ندید خجسته پرسید که حکایت زن دهقان چگونه و  
چون است

طوطی گفتن آغاز کرد که روزی زن دهقانی بر بام  
نشسته بود جوانی او را دید و عاشق شد زن در  
یافت که این جوان بر من عاشق شده است  
او را طلبید و کشت که بعد نیم شب پیش من  
بیا و در زیر درختی که در حویلی من است  
بنشین جوان بعد دو پاس شب در خانه او رفت  
زن نیز از بستر برخاست و نزد او رفت و  
زیر درخت با او بمبستر شد اتفاقاً پدر دهقان  
در آن وقت برای کاری بر خاسته خواست که از  
خانه بیرون رود ناگاه زن پسر خود را با مرد بیگانه  
یکجا خفته دید و خلخال از پای زن بر کشید و نزد  
خود داشت و با خود کشت که وقت صبح زن را  
سیاست خواهم نمود زن جوان را رخصت نمود  
و نزد شوهر خود رفت و او را بیدار کرد و گفت که  
خانه



“ can happen. Like the shop-keeper’s wife, who,  
 “ having acted considerately, did not suffer any in-  
 “ jury.” Khojisteh asked, How and what is the  
 “ story of the shop-keeper’s wife ?”

The parrot began, saying, “ One day, as a shop-  
 “ keeper’s wife was sitting on the terrace of the house,  
 “ a young man saw her, and was enamoured. The  
 “ woman perceived that the youth had fallen in love  
 “ with her ; she called him, and said, ‘ Come to  
 “ ‘ me after midnight, and seat yourself under a tree  
 “ ‘ that is in my court-yard.’ After midnight the  
 “ youth repaired to her house ; the woman also got  
 “ out of bed and went to him, and slept with him  
 “ under the tree. It happened that the shop-keeper’s  
 “ father, at the very time having risen on account  
 “ of some business, wanted to go out of the house :  
 “ unexpectedly he saw his son’s wife sleeping along  
 “ with a strange man ; he took the rings from off  
 “ the woman’s legs, saying to himself, In the morn-  
 “ ing I will punish her. The woman sent away the  
 “ youth, and going to her own husband, waked him,  
 “ and said, The house is very hot ; come, let us sleep  
 “ under the tree. In short, the woman slept with  
 “ her

خانه بسیار گرم است پیابزیر درخت. نحسپیم  
 القصة زن در هانجا که با جوان خپیده بود  
 با شوهر خفت چون شوهر در خواب رفت باز  
 او را بیدار کرد و کشت پدر تو اینوقت در  
 اینجا آمده خلخال از پای من کشیده برد آن  
 مرد پیر مرا ماسچو پدر است در چنین وقت که  
 با شوی خود خپیده ام چرا نزد من آمد و  
 خلخال از پای من بر کشید و برد چون صبح ظاهر  
 شد شوهر اواز پدر غصه شد پدرش احوال  
 شب که با مرد بیکانه دیده بود ظاهر نمود پدرش  
 سخنان سخت با پدر گفتن گرفت که بوقت نیم  
 شب به سبب کرما من با زن خود بزیر درخت  
 خفته بودم تو آمدی و خلخال زن من از پاکشیده  
 بدی زن مرا هانوقت بیدار کرد و خبر داد بنابر  
 این پدر او نهایت شرمنده شد زن که بموجب  
 مشورت چنین حیل کرد او را هیچ زیان  
 نرسید

“ her husband, on that very spot where she and the  
 “ young man had slept together. When the hus-  
 “ band was fast asleep, she waked him again, and  
 “ said, Your father came here just now, took the  
 “ rings from my ancles, and carried them away. That  
 “ old man, whom I consider as my father, how could  
 “ he approach me at the time I was sleeping with  
 “ my husband, and, taking the rings from my ancles,  
 “ carry them away ! In the morning the husband  
 “ was angry with his father, who disclosed the cir-  
 “ cumstance, how in the night he had seen her with  
 “ a strange man. The son spoke harshly to the  
 “ father, saying, In the night, when, on account of  
 “ the heat, my wife and I were sleeping under the  
 “ tree, you came, and taking the rings from my wife’s  
 “ legs, carried them away : at the very time my wife  
 “ waked me, and informed me of the circumstance.  
 “ Accordingly the father was greatly ashamed, and  
 “ the wife, by contriving such a trick, escaped un-  
 “ punished.”

طوطی چو این حکایت زن دیقان تمام کرد  
 خجسته را گفت که حالا بر خیز نزد دلربائی خود برو  
 خجسته همانوقت خواست که برود خروس آواز داد  
 رفتن او موقوف گشت

The parrot having finished this story of the shopkeeper's wife, said to Khojisteh, "Now arise, and go to him who has robbed you of your heart." She then wanted to have gone, when the cock crowing, her departure was put off.



## حکایت دهم دختر تاجر و شغال

چون افتاب غروب شد و شب در آمد خجسته  
 با سینه پر سوز بطلب رخصت نزد طوطی رفت و  
 کشت بر عقل تو بسیار اعتماد دارم ازین  
 سبب هر شب پیش تومی آیم اگر درینوقت مرا  
 مصلحت نخواهی داد پس کی خواهی داد و اگر  
 الحال مرا مدد نخواهی کرد پس کی خواهی کرد  
 طوطی کشت ای خجسته برای تو این غم در دل  
 است و من تا جان دارم برکز ازین بیغم نخواهم  
 شد ترا هر شب میکویم که پیش محبوب خود برو  
 لیکن توقف میکنی و حکایات من می شنوی  
 مبادا راز تو در میان فاش شود ترا حکمتی خواهم  
 اموخت

## TALE THE TENTH.

*The Merchant's Daughter and the Jackal.*

WHEN the sun was set, and night arrived, Khojisteh, whose heart was inflamed *with love*, went to the parrot to ask leave, saying, "I have great confidence in your wisdom, and therefore I wait on you every night; if you will not now give me good counsel, and grant me assistance, when will you?" The parrot said, "It is on your account, Khojisteh, that my heart is thus afflicted, and for this reason I shall be unhappy as long as I live. Every night I tell you to go to your lover; but you delay, and listen to my tales. If perchance your secret should be divulged, I will teach you a trick whereby you will avoid all trouble and disgrace; just as the jackal taught the merchant's daughter a trick, and

" gave

اموخت که از همه بلاد رسوائی دور خواهی ماند  
چنانکه دختر تاجر را یک شغال حکمت آموزانیده  
بود و مصلحت داده خجسته پرسید که آن حکایت  
دختر تاجر و شغال چون است مفصل بگو

طوطی آغاز کرد که در شهری از شهرهای امیری  
بود پسری داشت کریه صورت و بدسیرت و  
بس احمق چون پسر بالغ گردید با دختر تاجری  
شادی کرده داد زن بسیار خوبصورت بود و علم  
موسیقی خوب میدانست شبی زنش بر بام  
حویلی خود نشسته بود جوانی زیر دیوار سرود  
می سرائید زن آواز او شنیده بر او عاشق  
شد و از بالا خانه فرود آمد و نزد آن جوان رفت  
و گفت که ای جوان شوهری دارم احمق و بد  
صورت می توانی که مرا با خود ببری جوان قبول  
کرد هر دو فی الفور باهم روانه شدند و بر کناره تالاب  
نزد درختی خفتند زن چون بن خواب رفت مرد زیور  
او دزدیده از آنجا کمرینخت چون زن بیدار شد  
زیور را

“ gave her good advice.” Khojisteh asked, “ What  
 “ is the story of the merchant’s daughter and the  
 “ jackal ? tell it at full length.”

The parrot began, “ In a city was an ameer, who  
 “ had a son, an ugly person, and of a bad disposi-  
 “ tion, and sufficiently stupid. When the son ar-  
 “ rived at manhood his father married him to a mer-  
 “ chant’s daughter, a handsome woman, and who was  
 “ a proficient in the art of music. One night, whilst  
 “ she was sitting on the roof of her house, a young  
 “ man was singing a song by the side of the wall :  
 “ the woman hearing his voice, fell in love with him ;  
 “ she descended from the balcony, and approaching  
 “ the young man, said, I have a stupid ugly husband,  
 “ can you take me away with you ? The youth con-  
 “ sented, and immediately they set off together, and  
 “ slept under a tree, by the side of a pond. When  
 “ the woman fell asleep, the man stole her jewels  
 “ and ran away. When the woman awoke, she  
 “ neither saw the jewels on her person, nor the youth  
 “ beside her ; she had no doubt but he had played  
 “ her

زیور را بر تن و مرد را در بستر ندید بیشین  
 پنداشت که مرد با ما دغا کرد و کرینخت چون  
 آفتاب از مشرق بر آمد زن بر کنار تالاب متشکر  
 ایستاده شد در آن اثنا شغالی استخوان دردبان  
 گرفته اینجا رسید و بر کناره تالاب ماهی دید  
 و استخوان را از دهن اندخت و طرف ماهی  
 دوید ماهی در آب رفت شغال باز استخوان را  
 جست بگیرد نیافت آنرا سکی برده بود زن  
 چون این تماشاه دید خندید شغال پرسید که ای  
 زن تو کیستی و در اینجا تنها چرا ایستاده  
 زن بهم احوال خود با شغال تشریر نمود شغال  
 گفت مصلحت آنست که الحال تو خود را دیوانه  
 سازی و همچون دیوانگان خندان و کریان بخانه  
 برو هر کس که ترا خواهد دید معذور خواهد داشت  
 زن همچنان کرد و از سبب این حیل کسی او را  
 بر کشتن نتوانست

طوطی چون اینحکایت تمام کرد خجسته را گفت  
 که



“ her a trick, and was gone. When the sun came out  
 “ of the east, she was standing pensive by the side of  
 “ the pond. At this juncture arrived a jackal with a  
 “ bone in his mouth ; when, seeing a fish on the  
 “ banks of the pond, he let the bone fall from his  
 “ mouth, and ran after the fish : the fish got into  
 “ the water, when the jackal looked again for his  
 “ bone, in order to have resumed it, but could not  
 “ find it, a dog having carried it away. When the  
 “ woman beheld this sight, she laughed. The jackal  
 “ said, What woman art thou, and why art thou stand-  
 “ ing here alone ? She told the jackal the whole of  
 “ her case. The jackal said, You had better do this :  
 “ Feign yourself distracted, and go home, acting the  
 “ the part of a mad-woman, laughing and singing,  
 “ when whoever sees you will forgive you. The  
 “ woman acted accordingly, and by means of this  
 “ artifice nobody could find fault with her.”

When the parrot had finished this tale, he said to

Khojisteh

که حالا وقت خوب است بر خیز و پیش دلداری خود  
 برو هیچ اندیشه مکن اگر تر آ مشکلی پیش خواهد  
 آمد حید خواهم اموخت خجسته خواست که برود  
 در حال خردس آواز کرد و صبح ظاهر شد رفتن  
 خجسته موقوف گردید

Khojisteh, “ Now is a good time : arise, and go to  
“ your sweet-heart : don’t be in the least anxious ; for  
“ if any difficulty should present itself to you, I will  
“ teach you a stratagem.” Khojisteh wished to have  
gone ; at which time the cock crowed, and morning  
appearing, her departure was deferred.

حکایت یازدهم شیر و برهمن که طبع کرده  
جان خود داد

چون افتاب غروب شد و ماه آمد خجسته  
بطلب رخصت بر طوطی رفت و کشت که میدانم  
که ترا از درد من خبر نیست ازین سبب مرا  
رخصت نمیکنی و حکایات در میان می آری طوطی  
گفت ای خجسته از خدا میخواهم که تو جلد تر  
بمعشوق خود برسی تو خود توقف میکنی تصویر  
من هیچ نیست امشب جلد برو لیکن باید که  
جلد مراجعت کنی و در اینجا هیچ طمع نه نمائی  
زیرا که طمع نمودن بسیار بد است و هر که طمع  
نمود همان دید که برهمن دید خجسته پرسید که  
حکایت آن چگونه است بگو

## TALE THE ELEVENTH.

*The Lion and the Brahmin, who, on account of his Avarice, lost his Life.*

WHEN the sun was set, and the moon risen, Khojisteh went to the parrot for leave, and said, “ I am  
 “ sensible you do not trouble yourself about my un-  
 “ easiness, and on that account do not dispatch me,  
 “ but introduce tales.” The parrot said, “ I wish  
 “ to God, Khojisteh, that you would go speedily to  
 “ your lover ! You yourself make the delay ; it is  
 “ no fault of mine. Go quickly, to-night ; but you  
 “ must return soon, and do not covet any thing that  
 “ is there ; for inordinate desire is sinful, and who-  
 “ soever is avaricious, will meet with the same fate  
 “ as the brahmin.” Khojisteh said, “ Tell me what  
 “ is that story ?”

The



طوطی آغاز کرد که در شهری برهمنی بود مالدار  
 اتفاقاً مفلس گردید لاچار بسفر رفت روزی  
 در بیابانی رسید و دید که شیری بر کناره  
 تالاب غلطیده است و روباه و آهو پیش او  
 ایستاده برهمن متفکر گردید و ترسان ایستاده  
 شد ناگاه نظر آهو و روباه بر برهمن افتاده انرا  
 بایکدیگر گفتند که اگر شیر خواهد دید این بیچاره  
 سکین را خواهد کشت مصلحت انست که  
 حکمتی سازیم تا شیر او را نکشد و هیچ چیز انعام  
 دهد آهو و روباه شیر را دعا کردن گرفتند که سخاوت  
 تو چنان مشهور شده است که امروز برهمنی آمده  
 است و امیدوار انعام ایستاده شیر بر برهمن  
 نظر کرد و او را نزد خود طلبید و بسیار مهربانی  
 نمود آن مردمان را که پیشتر کشته بود زر و زیورات  
 انرا افتاده بود به برهمن بخشید و رخصت نمود بنحانه  
 خود آمد بعد چند روز برهمن بطمع زر باز پیش شیر  
 مذکور رفت ان روز کرک و سگان پیش شیر  
 حاضر

The parrot began, “ In a certain city was a rich  
 “ brahmin, who, happening to become poor and des-  
 “ titute, went a journey. One day he arrived in a  
 “ desert, and saw a lion wallowing by the side of a  
 “ pond, with a fox and a deer standing before him.  
 “ The brahmin was confounded, and stood dreading  
 “ *the consequence*. Suddenly the fox and deer espied  
 “ the brahmin : they said to one another, If the lion  
 “ sees, he will kill this poor helpless fellow ; it is ad-  
 “ viscable that we fall on some contrivance that the  
 “ lion may not only spare his life, but grant him  
 “ some donation. The deer and fox began blessing  
 “ the lion, Your munificence is so renowned that a  
 “ brahmin is come to-day, and is in hopes of a gift.  
 “ The lion looked at the brahmin, told him to ap-  
 “ proach, and shewed him great kindness. He saw,  
 “ lying about, the gold and jewels of men who had  
 “ been slain some time before ; these he bestowed  
 “ on the brahmin, and then gave him leave to depart.  
 “ The brahmin arrived at his own house. Some  
 “ days afterwards, the brahmin, thirsting for gold, went  
 “ again to this lion. That day a wolf and some dogs  
 “ were attending on the lion ; when these saw the  
 “ brahmin

حاضر بودند چون برآمن را دیدند عرض کردند که  
این آدم نهایت کستاخ است که بی طلب نزد  
شما آمده است شیر غصه شد و بر جست و  
برآمن را پاره پاره کرد

طوطی چون این حکایت تمام کرد خجسته را  
گفت که برآمن اگر طمع نکردی کشته نشدی و  
هر که طمع میکند در بلایا می افتد حالا یکپاس  
شب باقی است ای خجسته جلد برو و با معشوق  
ملاقات کرده بیا خجسته برخاست و عزم رفتن کرد  
همان دم خروس آواز کرد و صبح ظاهر شد رفتن او  
موقوف گشت

“ brahmin, they said, This man is exceedingly pre-  
“ sumptuous to appear before you uninvited. The  
“ lion was enraged, sprung up, and tore the brahmin  
“ in pieces.”

The parrot having concluded the story, said to Khojisteh, “ If the brahmin had not been avaricious,  
“ he would not have lost his life; whosoever is covet-  
“ ous, falls into calamities. One watch of the night  
“ is still remaining, go quickly, meet your lover, and  
“ return.” Khojisteh stood up with intention to go;  
at that instant the cock crowed, and the dawn appearing, her departure was delayed.

قصه دوازدهم شیر کینه و کربه که موشان را  
کشته خفت یافت

چون افتاب غروب شد و ماه طلوع نمود خجسته  
بطلب رخصت بر طوطی رفت او را متشکر دید و  
پرسید که چرا متشکر گشته جواب داد که هیچ  
فکری ندارم لیکن عم تو مراد غم انداخته است  
تو تمام شب حکایت من می شنوی میترسم که  
شاید شوهر تو ناگاه برسد و از سبب نرفتن پشیمان  
شوی چنانکه کربه از کشتن موشان پشیمان شده  
بود خجسته پرسید که چرا انچه پشیمان شدی تعجب  
است زیرا که موش لثمه کربه است از کشتن  
موشان چگونه پشیمان کردید

طوطی گفتن آغاز کرد که در بیابانی شیری میماند  
بیا



## TALE THE TWELFTH.

*The old Lion and the Cat, who having killed the Mice, was turned out of office.*

WHEN the sun was set, and the moon arose, Khojisteh went to the parrot for leave ; and seeing him thoughtful, asked, “ Why art thou pensive ? ” He answered, “ I have no care of my own, but your sadness has thrown me into sorrow. The whole night you listen to my tales : I am afraid lest your husband should arrive unexpectedly, and that you should repent of not going ; like the cat, who, after the death of the mice, repented.” Khojisteh asked, “ Why was it so ? It is very wonderful how the cat should have cause to repent of killing mice, seeing that a mouse is a cat’s morsel.”

The parrot began, saying, “ In a desert dwell a

T

“ lion

بسیار پیر و کهنه از سبب پیری رختها در دندان  
 شیر ظاهر شده بود شیر هرگاه که گوشت می  
 خورد ریش گوشت در میان دندان او میماند و  
 در آن بیابان موشان بسیار بودند چون شیر  
 بخواب میرفت موشان گوشت از دندان او  
 میکشیدند ازین سبب خواب شیرین بر شیر  
 تلخ می شد شیر برای دفع کردن موشان با دیگر  
 جانوران که مصاحب او بودند مشورت کرد روباه  
 عرض نمود که کربه رعیت شما است او را بفرمائید  
 که تمام شب اینجا پاسبانی کند شیر مصلحت  
 روباه را پسندید و کربه را طلب نمود چون کربه حاضر  
 شد شیر خدمت کوتوالی او را فرمود کربه بکار  
 پاسبانی مشغول شد موشان چون کربه را دیدند  
 کریختند شیر بخاطر جمعی خواب میکرد و در  
 وقت خواب او را هیچ تصدیع نمی رسید شیر  
 بر کربه بسیار مهر بانی نمود و مرتبه او را زیاده  
 نمود کربه موشان را میترسانید لیکن گاهی کربه  
 موشی

“ lion, who was very old and decrepit, so that from  
 “ his age his teeth were decayed ; whenever he ate,  
 “ shreds of meat stuck in them : and there being  
 “ many mice in that desert, when the lion went to  
 “ sleep, the mice picked the shreds of meat out of  
 “ his teeth, whereby his rest was disturbed. The  
 “ lion consulted other animals, who were his cour-  
 “ tiers, in what manner to drive away the mice. A  
 “ fox said, There is a cat, who is your subject ; order  
 “ her to keep watch here all night. The lion ap-  
 “ proved of the fox’s advice, and sent for the cat ;  
 “ and when she came, he appointed her to the of-  
 “ fice of cutwal. The cat performed the duty of cen-  
 “ tinel. When the mice saw the cat, they decamped.  
 “ The lion slept at his ease, nothing happening to  
 “ disturb his repose. The lion shewed great kind-  
 “ ness to the cat, and increased her rank. The cat  
 “ frightened the mice, but never killed any of them,  
 “ thinking

موشي را نميگشت دانست که اگر موش  
 را خواهيم گشت شير را با من بپچ کار نخواهد ماند  
 خدمت از من خواهد گرفت روزي کربه بچۀ خود را  
 پيش شير آورد و گفت که امروز براي کار  
 جاي رفتن مينخواهم اگر حکم شود بچۀ خود را در  
 جاي خود بگذارم و من بروم فردا باز بخدمت  
 خواهيم رسيد شير رخصت فرمود کربه بچۀ خود را  
 انجا گذاشت خود جاي ديگر رفت بچۀ کربه پر موش  
 که ديد آنرا گشت و در يک روز و شب بجه  
 موشان گشته شدند روز ديگر کربه رسد و موشانرا  
 گشته ديد بچۀ خود را ملامت کردن گرفت که چه  
 کردی موشانرا چرا گشتی بچۀ اش گفت که تو  
 وقت رفتن خود چرا بمن نگشتی و امتناع بگشتن  
 موشان نکردی القصه هر دو پشيمان شدند بعد چند روز  
 شير کربه را جواب داد و از خدمت کوتوالي او را  
 معزول نمود

طوطي چون اين حکايت موش و کربه و شير  
 تمام

“ thinking to herself, If I should destroy the mice,  
 “ the lion, having no further occasion for me, will  
 “ deprive me of my office. One day she brought  
 “ her kitten to the lion, and said, I want to go to-  
 “ day to a place on business ; if you will permit it,  
 “ I will go and bring my kitten in my stead, and re-  
 “ turn to-morrow to wait on you. The lion granted  
 “ his assent. The cat, having left the kitten there,  
 “ went herself to another place.—The kitten killed  
 “ all the mice she saw, and in one day and night they  
 “ were all destroyed. The next day the cat arrived  
 “ and saw the mice lying dead. She reprimanded  
 “ her kitten, What have you done ? why have you  
 “ killed the mice ? The kitten said, Why did not  
 “ you speak to me at the time of your departure, and  
 “ forbid me to kill the mice ? In short they both  
 “ repented. After some days the lion dismissed the  
 “ cat, and deprived her of the office of cutwal.”

The parrot, having concluded the story of the  
 mice,



تمام کرد خجسته را کشت که ترا بسیار کاهل می بینم  
 زیرا که هر شب توقف میکنی میترسم که  
 مبادا شوهر تو برسد و تو چون کربه پشیمان شوی  
 خجسته برخاست و نزد یار خود رفتن خواست همان  
 دم خروش خردس صبح بکوش خورد و صبح ظاهر  
 شد رفتن او موقوف گردید

mice, the cat, and the lion, said to Khojisteh, “ You  
“ appear to me very backward, for every night you  
“ delay ; wherefore I am afraid lest your husband  
“ may arrive, and you repent, like the cat.” Kho-  
jisteh arose, and wanted to go to her lover ; at that  
instant the sound of the morning cock reached her  
ears, and morning appearing, her departure was de-  
ferred.

حکایت سیزدهم شاپور سردار غوک و مار

چون افتاب غروب شد و ماه برآمد خجسته  
 انواع زیورات پوشید و بطلب اجازت پیش  
 طوطی رفت و گفت ترا بس عاقل می پندارم  
 و نصیحت تو هر شب می شنوم لیکن مرا از  
 نصیحت تو هیچ فایده نمی رسد و بمقتضای خود نمی رسم  
 طوطی گفت اگر چه درین کار بسیار درنگ  
 شده لیکن خاطر جمعدار ترا بمعشوق تو خواهم  
 رسانید ای خجسته عاقل آنرا کویند که در هر کار  
 نظر میکند و هر که انجام کار نمی بیند پشیمان میشود  
 چنانکه شاپور پشیمان گردید خجسته پرسید که  
 شاپور کدام است و داستان او چه قسم بود

طوطی

## TALE THE THIRTEENTH.

### *Of Shapoor, Commander of the Frogs, and the Snake.*

WHEN the sun was set, and the moon had got up, Khojisteh put on different kinds of jewels ; and, coming to the parrot to ask leave, said, “ I conceive you  
“ are very negligent, for every night I am hearing  
“ your advice, but no advantage accrues to me from  
“ your counsel, and I cannot accomplish my desire.” The parrot answered, “ Although there has been  
“ great delay in this affair, nevertheless be assured  
“ I will be the means of bringing you to your lover.  
“ O Khojisteh ! they are called *shams* who attend to  
“ every business ; and whosoever doth not reflect on  
“ the event, will regret it of it, as Shapoor was sorry  
“ *for his folly.*” — Khojisteh asked, “ Who is Shapoor, and what is the nature of his story ?”

طوطی گفت که در ملک عرب چاهی عمیق بود  
 در آن چاه غوگان بسیار بودند غوکي بود شاپور  
 نام داشت او سردار غوگان بود شاپور بر همه غوگان  
 بسیار ظلم و ستم کردن گرفت چون غوگان  
 از دست او عاجز شدند با یکدیگر مشورت کردند  
 که مایان از دست شاپور بجان آمده ایم دیگر یکی را  
 از مایان سردار مقرر باید کرد پس غوگان دیگر یک  
 غوک را سردار نمودند و شاپور را از آنجا خارج  
 کردند شاپور لاچار شده نزدیک سوراخ مار رفت  
 و اهسته اهسته اواز کرد مار از سوراخ خود سر بر آورد و  
 چون غوک را دید بسیار خندید و گفت تو که  
 لقمه ماهستی چرا برای دادن جان خود پیش ما آمده  
 گفت برای صلاح و به بود نزدیک تو آمده ام مار  
 گفت بگو تا چه عرض میداری غوک همه احوال  
 خود پیش مار باز نمود و تقریر کرد که از تو مدد  
 میخواهم مار بسیار خوشوقت شده بر غوک  
 مهربانی نمود و گفت که آن چاه بمن نما که انتقام  
 تو از



The parrot said, " In the land of Arabia was a  
 " deep well, in which were a great number of frogs,  
 " one of whom, named Shapoor, was their chief.  
 " Shapoor exercised great tyranny and oppression,  
 " whereby the frogs being reduced to the utmost  
 " distress, consulted together, *saying*, We have barely  
 " escaped with life under the government of Sha-  
 " poor ; we ought to elect some other from amongst  
 " ourselves to rule over us. Then they appointed  
 " another frog chief, and banished Shapoor from that  
 " place. Shapoor being without resource, went to  
 " the hole of a snake, and spoke in a low tone. The  
 " snake put his head out of the hole, and on seeing  
 " the frog, laughed heartily, and said, You, who are  
 " a morsel for me, why come you here to throw  
 " away your life ? He answered, I am come to you  
 " for advice, and for my own good. Says the snake,  
 " Speak what you have to say. The frog repre-  
 " sented to the snake the circumstances of his case,  
 " and said, I want your assistance. The snake was  
 " much pleased ; and shewing great civility to the  
 " frog, said, Shew me the well, that I may avenge  
 " you

تواز غوگان بکیرم القصه مار و غوک باهم روانه شدند و بران چاه که غوگان بودند رسیدند و اندرون آن چاه رفتند مار بعرضه چند روز همه غوگان را خورد و تمام کرد روزی شاپور را گفت که در چاه یک غوک باقی نماند حالا بسیار کرسندام جلد تد پیر خوراک من کن و مرا کرسند مکنذار شاپور بهار گفت بر من مهر بانی کرده انتقام من از غوگان گرفتی اکنون بخانه خود برو مار گفت ترا تنها نخواهم گذاشت شاپور بسیار ترسید و پشیمان گردید که چرا از مار مدد خواستم القصه مار را گفت چاهی دیگر از اینجا بسیار نزدیک است در اینجا غوگان بسیار اند اگر فرمائی آنها را از حید و فریب در اینجا بیارم مار او را رخصت داد شاپور ازین فریب از چاه بر آمد و کرینخت در تالابی بزرگ خود را پنهان کرد مار چند روز انتظار کرد پس از چاه بر آمد و راه خود پیش گرفت

“ you of those frogs. In short, the snake and the  
 “ frog set out together, and arrived at the well in  
 “ which were the frogs, and got into the well. In  
 “ the course of a few days the snake devoured all  
 “ the frogs, and made an end of them. One day  
 “ he said to Shapoor, Is there not one frog more re-  
 “ maining in the well? I am at present very hungry ;  
 “ speedily contrive some means for my subsistence,  
 “ and keep me from starving. Shapoor replied to  
 “ the snake, Having shewn your kindness for me, by  
 “ revenging me on the frogs, return now to your  
 “ own habitation. The snake said, I will not leave  
 “ you in solitude. Shapoor was sadly alarmed, and  
 “ repented of having asked assistance from the snake.  
 “ In short, he said to the snake, Very near this place  
 “ is another well, where there are plenty of frogs ;  
 “ if you command it, I will bring them here by ar-  
 “ tifice and stratagem. The snake gave him leave  
 “ to go. By this device, Shapoor, having escaped  
 “ out of the well, ran and concealed himself in a  
 “ large pond. The snake remained some days in  
 “ expectation, after which he left the well, and pur-  
 “ sued his own way.”

طوطی چون این عکایت تمام کرد با خجسته  
 گشت حالا برو و دیر مکن خجسته خواست که برود  
 دران اثنا جانوران صبح آواز نمودند و صبح ظاهر  
 شد رفتن خجسته موقوف گردید

The parrot having finished this tale, said to Khojisteh, "Go now, tarry not." Khojisteh wanted to have gone; at that moment the animals of morning made a noise, and day beginning to break, her departure was deferred.



حکایت چهاردهم شیر که یک سیاه کوش جای  
او گرفته

چون آفتاب بمغرب رفت و ماه تابان کردید  
خجسته کریان پیش طوطی رفت و کشت که هر شب  
پیش تومی آیم برای رخصت نه جهت شنیدن  
حکایات که تو قصه میگوئی طوطی گفت که ترا  
از نصیحت من هیچ ضرر نخواهد شد بلکه فایده  
خواهی یافت امشب زود برو و با معشوق خود  
ملاقات کن و اگر کسی دشمن تو آنجا برسد  
همچو سیاه کوش حیل آغاز کنی خجسته پرسید  
که حکایت سیاه کوش چگونه است

طوطی گفت که در بیابانی شیری می ماند بوزنه  
مصاحب او بود اتفاقا شیر جای برای سیر  
رفت

## TALE THE FOURTEENTH.

*A Lion whom a Syagoash dispossessed of  
his Dwelling.*

WHEN the sun was sunk into the west, and the moon shone bright, Khojisteh went weeping to the parrot, and said, “ I come to you every night for  
“ leave, and not for the purpose of hearing you  
“ relate tales.” The parrot answered, “ No injury  
“ can happen to you from my admonition, but you  
“ will speedily derive advantage:—Go to-night to  
“ meet your lover; and if any enemy of yours should  
“ come there, I will set on foot a stratagem, as did  
“ the syagoash.” Khojisteh asked, “ What is the  
“ story of the syagoash?”

The parrot said, “ In a desert dwelt a lion, who  
“ had a monkey for his favourite. It happened that

رفت و بوزنه را جاي خود سپرد و روانه شد در  
غیبت شیر سیاه کوشش مکان شیر بگرفت  
بنابر اینکه جاي خوب بود بسیار پسند دید و  
انجا مسکن گزید بوزنه گفت اي سیاه کوشش  
این جاي شیر است ترا چه قدرت که بي حکم  
او در اینجا مقام کردی سیاه کوشش جواب داد  
که این جاي از میراث پدر یافته ام ترا چه خبر  
است بوزنه خاموش ماند و ماده سیاه کوشش با  
سیاه کوشش گفت که اینجا ماندن مصلحت  
نیست زیرا که با شیر برآبري کردن بنحون خود  
کوشیدن است نه گفت اي ماده پرگاه شیر  
خواهد آمد از حیل او را از اینجا دفع خواهیم نمود  
القصه بعد چند روز خبر آمدن شیر رسید بوزنه  
استقبال کرد و احوال سیاه کوشش تمام با  
شیر اظهار کرد و گفت که متعرض شده بودم  
سیاه کوشش جواب داد است که اینجا از میراث  
پدر یافته ام شیر گفت اي بوزنه آن سیاه کوشش  
نیست

“ the lion went a journey to some place ; previous  
 “ to his departure, he delivered over his dwelling to  
 “ the charge of the monkey. During the absence  
 “ of the lion, a syagoash took possession of his dwell-  
 “ ing-place, because it was a good spot, and chose  
 “ it for his habitation. The monkey said to the  
 “ syagoash, This is the lion’s residence, how can you  
 “ presume to take up your abode here without his  
 “ permission ? The syagoash replied, I have dis-  
 “ covered that this place is my paternal inheritance :  
 “ What news have you ? The monkey was silent.  
 “ The female syagoash said to the male, It is not ad-  
 “ viscable to continue here ; for, to oppose a lion, is to  
 “ sport with one’s own blood. The male replied,  
 “ Aye, mistress, when the lion comes, I will drive him  
 “ away from hence by stratagem. In short, after  
 “ some days, intelligence arrived that the lion was  
 “ coming. The monkey went out to meet the lion,  
 “ and told him all the circumstances about the sya-  
 “ goash, and said, I remonstrated. when he answered,  
 “ I have discovered that this place is part of my pa-  
 “ trimony. The lion said to the monkey, It cannot  
 “ be

نیست سیاه کوش را چه قدرت که جای من ستاند  
 معلوم میشود که کسی جانور از من قوی تر خواهد  
 بود بوزنه گفت که از تو قوی تر نیست شیر  
 گفت که این چه سخن است بسیار جانوارانند  
 که از ما قوی تراند شیر ترسان طرف جای خود  
 روانه شد و متصل جای خود رسید سیاه کوش قبل  
 از رسیدن با ماده خود کشت و مصلحت کرد که  
 چون شیر نزدیک خانه برسد تو بچکان خود را  
 کریان کن و اگر من بر پرسم که بچکان چرا  
 میگیرند بگوئی که امروز گوشت شیر تازه میخواهند  
 و شینه نمینخورند القصه شیر نزدیک خانه رسید  
 بچکان کمرستن آغاز کردند سیاه کوش پرسید  
 که بچکان چرا میگیرند ماده جواب داد که کمرسند  
 هستند سیاه کوش گفت که دیروز چندین  
 گوشت شیر و آدم داده از آن هیچ باقی نیست  
 ماده گفت که گوشت شینه نمی خورند تازه  
 میخواهند سیاه کوش بچکان را گفت خاطر جمعدارید  
 و اندک



“ be a syagoash, how could such an animal usurp  
 “ my place ? It should seem that it is some beast  
 “ who is stronger than myself. The monkey an-  
 “ swered, He is not stronger than you. The lion  
 “ said, How you talk ! there are many animals who  
 “ exceed me in strength. The lion, terrified, set out  
 “ for his own home, and arrived near the spot. Be-  
 “ fore the lion’s arrival, the syagoash thus instructed  
 “ his female : when the lion comes near the dwell-  
 “ ing, make your young ones cry ; and if I should  
 “ ask, Why do the cubs cry ? you must say, They  
 “ want fresh lion’s flesh to-day, and will not eat that  
 “ of last night.—In short, the lion approached the  
 “ dwelling, and the young ones began to cry. The  
 “ syagoash asked, Why do the cubs cry ? The dam  
 “ answered, Because they are hungry. The syagoash  
 “ proceeded, What ! is there nothing remaining of  
 “ that quantity of lion’s and human flesh which was  
 “ given them yesterday ? The female said, They will  
 “ not eat stale meat ; they want some that is fresh.  
 “ The syagoash said to the whelps, Make your minds  
 “ easy

و اندک صبر بکنید شنیده‌ام که شیر اینجا  
 امروز در اینجا آمده است اگر این سخن راست  
 است انشا الله تعالی بسیار گوشت تازه خواهم  
 خورانیید شیر چون این سخن سیاه کوشش  
 شنید ترسید و ندانست که این سیاه کوشش  
 است پس از اینجا کریخت و بوزنه را گفت که  
 ترا نکشتم که در خانه من جانوری زور آوراست  
 بوزنه گفت که مترس که ان جانور بسیار ضعیف  
 و خورد است او این سخنان فریب میگوید شیر  
 باز نزد خانه خود رفت ماده بچکان را باز کریان  
 نمود سیاه کوشش کشت که ای ماده بچکان را  
 خاموش کن امروز گوشت شیر البته خواهم  
 یافت زیرا که بوزنه دوست من است او با من  
 وعده کرده و سو کند خورده است که امروز شیر را  
 از حید و فریب خواهد آورد تو چندی توقف  
 کن و بچکان را خاموش کردن آواز مکن  
 خاموش شو اگر آواز مایان خواهد شنید اینجا  
 نخواهد

“ easy, and have a little patience, I have heard that  
 “ our lion will be here to-day; and if this intelligence  
 “ is true, then, please God, you shall have plenty of  
 “ fresh meat to devour. The lion was alarmed at  
 “ hearing those words of the syagoash, not knowing  
 “ him to be a syagoash. He then fled from the  
 “ spot, and asked the monkey, Did I not tell you that  
 “ some mighty animal is in my dwelling? The  
 “ monkey said, Be not afraid, for this animal is very  
 “ diminutive, and he speaks those words in order to  
 “ deceive. The lion once more approached his  
 “ home, and the female syagoash again made her  
 “ cubs cry. The syagoash called out to the female,  
 “ Do you quiet the young ones; to-day I shall find  
 “ lion’s flesh, because the monkey, who is my friend,  
 “ has bound himself by an oath to deceive the lion  
 “ and bring him hither this day; do you wait a lit-  
 “ tle, and silence the cubs—suffer them not to make  
 “ a noise; if he should discover my voice, he will  
 “ not come here. When the lion heard these words,  
 “ he immediately seized the monkey, and having torn  
 “ him

نخواهد آمد شیر چون این سخن بشنید در حال  
بوزنه را گرفت و پاره پاره کرد و کرینخت و باز آنجا  
نامد

طوطی چون این حکایت سیاه کوشش تمام  
کرد خجسته را کشت که بر خیز پیش معشوق خود  
برو خجسته خواست که برود همان وقت مرغان صبح  
آواز کردند و صبح پدید آمد و رفتن خجسته موقوف  
گشت

“ him in pieces, took to flight, and never returned to  
“ that place again.”

The parrot, having concluded the tale of the sya-goash, said to Khojisteh, “ Arise and go to your lover.” Khojisteh wanted to have gone; at the very time the morning birds made a noise, and the day appearing, her departure was put off.



قصه پانزدهم زریر پارچه باف و نایاری کردن  
بخت او

چون افتاب فرو رفت و شب در آمد خجسته بعد  
یک پاس شب پارچه نیکو پوشید و بر طوطی  
رفت و گفت که ای دوست من زمانی ترا  
آزمودم و سخنهای بسیار شنیدم اما از دوستی  
تو مرا هیچ فایده شد طوطی گفت ای کدبانو چرا  
بر من غصه میشوی من ترا هر شب ترغیب میدهم  
مرا چه گناه است بخت تو خوب نیست چنانکه  
بخت زریر با او موافق نکرد خجسته پرسید که  
حکایت زریر چگونه است

طوطی آغاز نمود که در شهری از شهرها زریر  
نام مردی بود همیشه پارچه ریشمی بافی و یکدم  
آرام نکردی لیکن او را هیچ فایده نشد زریر را  
دوستی بود پارچه کنده می بافت روزی زریر  
بنحانه

## TALE THE FIFTEENTH.

*Zereer the Weaver, whom Fortune would  
not befriend.*

WHEN the sun was set, and night came, after the first watch, Khojisteh, having put on fine clothes, came to the parrot, and said, “ Alas, my friend ! you  
“ have been a long time giving your consent ; and I  
“ have heard many of your speeches ; but your friend-  
“ ship has not benefited me in any degree. The par-  
“ rot answered, Ay, my mistress ! why art thou angry  
“ with me ? I constantly endeavour to raise your  
“ desires : however, your fortune is not propitious,  
“ but like that of Zereer, which would not befriend  
“ him.” Khojisteh asked, “ What is the story of  
“ Zereer ? ”

The parrot began : “ In a certain city was a man  
“ named Zereer, who was continually weaving silken  
“ stuffs, without allowing himself a moment’s re-  
“ laxation ; nevertheless, he gained nothing. Zereer  
“ had a friend who wore coarse cloths. One day  
“ he

بخانه دوست رفت خانه او را پراز زر و اسباب  
 مسیحو خانه توانکران دید زیر با خود گفت که  
 من پارچه توانکرانه و خلعت پادشاهانه می بافم  
 چرا نمک بانان من نیست این کنده باف  
 چندین مال از کجا یافت زیر چون در خانه خود  
 رفت بازن خود گفت که درین شهر قدر من کسی  
 نمیداند و کسب مرا هیچ نمی شمارند مرا بشهر  
 دیگر باید رفت زیرا که بجای دیگر حرمت من  
 بسیار خواهد شد و عزت من افتد خواهد کردید  
 زنش گفت که هرچه در نصیب تست بمین  
 جا خواهد شد روزی زیاده از نصیب چیزی در دست  
 تو نخواهد آمد القصه زیر نشنید و بشتر رفت  
 و در شهری رسیده مدتی در آنجا ماند و کسب  
 نمود چون مبلغ بسیار در کیسه او جمع شد  
 بخانه خود روانه گشت و بوقت شب در جای  
 مقام کرد و تا نیم شب بیدار ماند چون خواب  
 رفت دزدی کیسه زر او را بر کشید و برد و از  
 آنجا

“ he went to his friend, whose house he saw full  
 “ of gold and effects, such as are in the dwellings  
 “ of the rich. Zereer said to himself, How comes  
 “ it that I, who weave stuffs for the rich, and dresses  
 “ for princes, have not salt to my bread ? and from  
 “ whence has this inferior workman acquired so much  
 “ wealth ? When Zereer returned home, he said to  
 “ his wife, In this city, nobody knows the value of  
 “ my abilities, nor makes any account of my profes-  
 “ sion. I must go to some other city, where my  
 “ skill will be valued, and myself more regarded.  
 “ His wife said, Whatever is your destiny will hap-  
 “ pen to you in this place: you will never acquire  
 “ a livelihood beyond what fate has allotted you. In  
 “ short, Zereer did not listen ; but went a journey,  
 “ and having arrived at another city, dwelt there some  
 “ time, and followed his occupation. When he had  
 “ hoarded a large sum of money in his purse, he set  
 “ out for his own house ; and, alighting at a place,  
 “ kept awake till midnight, when, falling asleep, a  
 “ thief pulled out his purse of gold, and ran away  
 “ with it. Zereer awoke, ran after the thief, but could  
 “ not

انجا کمریخته رفت زیر بیدار شده دنبال دزد  
 دوید و او را گرفتن نتوانست لاچار باز دران  
 شهر رفت و باز چند سال در انجا کسب کرد چون  
 نقد بسیار جمع شد باز راه خانه خود پیش  
 گرفت و بشب جای نزول کرد هرچند احتیاط نمود  
 لیکن نقد او را دزد برد مسکین با خود گفت که  
 در نصیب من دولت نیست ازین سبب دزد  
 می برد پس تهیدست بنخانه رسید و احوال  
 خود بازن گفت زن جواب داد که اول ترا من  
 نگفته بودم که زیاده از نصیب کسی جا نخواهی  
 یافت سخن من شنیدی و بسفر رفتی بکو که  
 الحال چه فایده یافتی زیر شرمنده کردید  
 طوطی چون این حکایت زیر تمام کرد خجسته را  
 گفت بر خیز و پیش دلبر خود برو توقف جایز مدار  
 چون خجسته بر خاست و قصد رفتن انجا نمود خروس  
 بال بکشد و آواز نمود و صبح ظاهر شد رفتن خجسته  
 موقوف کردید



“ not catch him. Helpless, he returned to that city,  
 “ and there followed his business again for some  
 “ years longer ; and when he had acquired a farther  
 “ sum of money, once more took the road to his own  
 “ house. At night he lodged at a place, when, not-  
 “ withstanding all his precautions, a thief carried off  
 “ his money. Reduced to poverty, he said to him-  
 “ self, It is not my fortune to be rich, and therefore  
 “ the thief has taken away my property. Then he  
 “ returned home empty-handed, and acquainted his  
 “ wife with what had befallen him. She said, Did  
 “ I not tell you, at first, that you could not any-where  
 “ acquire beyond what is your destiny ? Regardless  
 “ of my words, you went a journey ; say now what  
 “ benefit have you experienced ? Zereer was ashamed  
 “ of himself.”

The parrot, having concluded the story of Zereer,  
 said to Khojisteh, “ Arise and go to your lover, hold  
 “ not delay to be lawful.” When Khojisteh intended  
 to have gone thither, the cock flapped his wings, and  
 morning appearing, her departure was deferred.

## حکایت شانزدهم چهار کس مالدار و مغلس شدن آنها

چون افتاب بتغر مغرب فرو رفت و ماه از  
مشرق بر آمد خجسته سیند بریان و چشم کریان  
پیش طوطی رفت و گفت ای سبز پوش  
عم عشق بر من کران است تو هر شب از نصیحت  
و گفتگوی وقت من ضایع میکنی من عاشقم مرا  
با نصیحت چه کار طوطی گفت ای کدبانو این چه  
سنخن است لیکن سنخن دوستان باید شنید  
زیرا که هر کس که سنخن دوستان نشنود او پشیمان  
میشود چنانکه شخصی پشیمان شده بود خجسته پرسید  
که آن حکایت چگونه بود

طوطی گفت که وقتی در شهر بلخ چهار یار  
بودند هر چهار کس مالدار و صاحب کالا بودند

## TALE THE SIXTEENTH.

*Four rich Persons who became poor.*

WHEN the sun descended into the caverns of the west, and the moon came out of the east, Khojisteh, with aching breast and weeping eyes, went to the parrot, and said, "Alas, you green coat! the sorrows of love overwhelm me; every night you make me lose my time by your admonitions and discourse: I am in love, of what use is admonition to me?" The parrot replied, "My mistress! what a speech is this? However, the words of friends ought to be attended to; and they who refuse to hearken to the voice of friends, will repent it, as a certain person did." Khojisteh desired to hear the story.

The parrot said, "Once on a time, in the city of Balkh, there were four persons, men of property,

و با هم دوستی می داشتند اتفاقاً همه مثلث  
 گردیدند و هر چهار کس پیس فیلسوفی رفتند و  
 احوال مثلثی خود را بیان نمودند فیلسوف بر آنها  
 رحم آورد و هر یک را یک مهره حکمت داد و  
 فرمود که این مهره بر سر خود نهید و روانه شوید  
 هر جا که مهره شما بیان از سر بشتد همان جا بمانید و  
 هر چه از نصیب شما بیان از زمین بر آید بپذیرید هر چهار  
 یار بموجب فرموده حکیم روانه شدند چون چند  
 گروه رفتند مهره یکی از سر افتاد اینجا گاوید مس  
 ظاهر شد دیگر یاران را کشت که من این  
 مس را از زر بهتر می پندارم اگر شما بیان نخواهید  
 اینجا باشید آنها قبول نکردند و پیشتر روان  
 شدند چون قدری راه رفتند مهره دوم شخصی  
 از سرافتاه و اینجا کان نقره ظاهر شد او گفت اگر  
 نخواهید اینجا باشید این سیم از شما است آنها  
 راضی نشدند چون پیشتر رفتند مهره دیگر کس از  
 سرافتاد و اینجا گاوید کان زر پیدا شد یار چهارم را  
 کشت

“ who united together in friendship. It happened that  
 “ they all became poor : and all four repaired to a  
 “ philosopher, and told him the circumstances of their  
 “ distress. The philosopher had compassion on them,  
 “ and gave each a miraculous ball, which he ordered  
 “ them to place on their respective heads, and to set  
 “ out; and said, Wherever the balls fall from your  
 “ heads, there dig, and whatever is your destiny will  
 “ come out of the ground, take it. The four friends,  
 “ according to the philosopher’s directions, set out to-  
 “ gether : when they had gone five cose, the ball fell  
 “ from one of their heads; he dug on the spot, and  
 “ found copper. He said to his three friends, I pre-  
 “ fer this copper in hand to gold in expectancy : if you  
 “ desire it, continue here. They did not accept of  
 “ his offer, but proceeded on their way. When they  
 “ had gone a little farther, the second man’s ball fell  
 “ from his head, on which spot a silver-mine was  
 “ discovered : he said, If you are willing, remain  
 “ here, this silver is your property : they were not  
 “ satisfied. When they had gone on, another man’s  
 “ ball fell from his head, and he digging there, found  
 “ a gold-mine : he said to the fourth person, No  
 “ metal



گفت هیچ نقد خوبتر از زر نیست میخواهم که  
 که من و تو اینجا باشیم او گفت که پیشتر کان  
 جواهر خواهد بود چرا اینجا خواهیم بود چون یک  
 گروه راه رفت مهره' اواز سر افتاد چون آن  
 زمین را کاوید کان آهن دید پشیمان گردید که  
 چرا کان زر را کذاشتم و سخن دوست نشنیدم  
 القصه اینجا باز رفت نه آن دوست را دید نه کان زر  
 یافت با خود گفت که زیاده از نصیب کسی نمی  
 یابد باز بطرف کان آهن روانه شد و هر چند جست  
 نیافت لاچار نزدیک فیلسوف رفت او را انجانید  
 مسکین نهایت پشیمان گردید

چون طوطی این سخن تمام نمود خجسته را گفت  
 که هر که سخن دوستان نشنود همان بیند چنانکه آن  
 بد بخت دید حالا بر خیز و جانب دوست خود برو  
 که این ساعت نیک است خجسته خواست که برود  
 در حال خردس صبح بانک برزد و صبح ظاهر شد  
 و رفتن او موقوف گردید

“ metal is preferable to gold, I wish that you and I  
 “ should fix here. He answered, Farther on, there  
 “ will be a mine of precious stones : why should I  
 “ stop here ? He went on a cose, when his ball fell  
 “ from his head, and on digging the ground, he saw  
 “ an iron-mine. Repentant, he said, Why did I quit  
 “ the gold-mine, and reject the advice of my friend ?  
 “ In short he returned from thence, but neither found  
 “ his friend nor the gold-mine. He said to him-  
 “ self, No person can find beyond what is his destiny.  
 “ He set out again towards the iron-mine, but, not-  
 “ withstanding all his search, could not regain it.  
 “ Helpless, he went in quest of the philosopher, who  
 “ was not to be found. Reduced to extreme pover-  
 “ ty, he bewailed his folly.”

The parrot, having finished this discourse, said to  
 Khojisteh, “ Whosoever will not listen to the advice  
 “ of friends, will suffer like this unhappy man. Now  
 “ arise, and go to your lover, for this is a lucky hour.”  
 Khojisteh wanted to have gone immediately ; but the  
 morning cock crowed, and day appearing, her depar-  
 ture was delayed.

## حکایت هفدهم پادشاه شدن شغال و کشته شدن او

چون آفتاب بمغرب رفت و ماه از مشرق برآمد  
 خجسته بطلب اجازت بر طوطی رفت دید که طوطی  
 متشکر نشست پرسید که ای صاحب عقل چرا  
 متشکر نشست طوطی گفت تو عالی خاندان هستی  
 نمیدانم که معشوق تو نیز عالی خاندان است یا  
 کمینده اگر بسیچو تو بزرگ قوم است با او دوستی  
 کردن مضایقه ندارد بلکه بهتر است و گرنه مصلحت  
 نیست خجسته گفت ای محرم راز من تو راست  
 میگوئی پس چگونه احوال او معلوم کنم طوطی  
 گفت عیب و هنر آدمی از زبان او معلوم میشود  
 مگر حکایت آن شغال نشنیده خجسته پرسید آن  
 چگونه است

طوطی

## TALE THE SEVENTEENTH.

*How the Jackal was made King, and then killed.*

WHEN the sun descended into the west, and the moon rose in the east, Khojisteh went to the parrot to ask leave. Seeing the parrot sitting pensive, she said, “Why are you thoughtful?” The parrot replied, “You are of a great family, I know not whether  
 “ your lover is also of noble descent. If his family  
 “ is found to be great, like yours, there can be no  
 “ harm in forming a friendship with him, nay it is  
 “ desirable ; but otherwise it should be avoided.” Khojisteh answered, “Alas! guardian of my secret,  
 “ you say true ; how can I learn his character?” The parrot answered, “A man’s virtues and vices are  
 “ discovered by his conversation ; but have you not  
 “ heard the story of the jackal?” Khojisteh desired to hear it.

طوطی گفت که شغالی همیشه در شهر میرفت و در ظروف مردمان دهن می انداخت شبی بعاتت معهود بخانه نیل کرمی رفت و درون خم نیل سر انداخت اتفاقاً همه تن او در خم افتاد و از محنت بسیار بیرون آمد تمام اندامش نیلگون گردید چون در بیابان رفت همه جانوران بشکل عجیب دیدند دانستند که این کلان جانور است همه شغالان او را سردار خود کردند و در حکم او محکوم گردیدند شغال از برای آنکه او را کسی از آواز نشناسد دیگر جانوران ضعیف را نزد خود ایستاده میکرد چنانچه وقت در بار شغالان در صف اول ایستاده میشدند و روباه در صف دوم و آهوان د بوزنه در صف سیوم و کرکان در صف چهارم و شیران در صف پنجم و پیلان در صف ششم هرگاه که شغالان بانگ میکردند سردار هم همراه آنها آواز می نمود کسی این را معلوم نمیکرد بعد چند روز آن شغال سردار از شغالان دیگر بانگ کردن گرفت و آنها را



The parrot said, “ A jackal had made a practice of  
 “ going to a city, where he thrust his muzzle into  
 “ vessels belonging to different people. One night,  
 “ according to custom, he went to the house of an  
 “ indigo-maker, and having thrust his head into a  
 “ jar of indigo, it happened that he fell in bodily,  
 “ and found great difficulty in getting out again :  
 “ his whole body was dyed blue. When he went  
 “ to the desert, all the beasts, seeing such a wonder-  
 “ ful figure, conceived him to be some mighty ani-  
 “ mal. The corps of jackals made him their leader,  
 “ and obeyed his commands. The jackal, in order  
 “ that nobody might discover him by his voice, made  
 “ other weak animals stand near him. Thus, during  
 “ the levee, the jackals formed the first rank, the  
 “ foxes the second, the deer and the monkeys the  
 “ third ; wolves made up the fourth rank, lions the  
 “ fifth, and elephants the sixth rank. Whenever the  
 “ jackals barked, the leader also made a noise along  
 “ with them, and no one found him out. But after  
 “ some days, this leader becoming ashamed of the

و آنها را از نزد خود دور کرد و نزدیک خود شیر و  
 پیل را جا داد چون وقت شب شد شغالان  
 بانگ آغاز کردند سردار هم آواز کردن گرفت  
 جا نوران که نزد او ایستاده بودند دانستند که او  
 کیست در دل خود با شر منده شدند و سردار را  
 گرفته شکم او چاک کردند

طوطی چون این حکایت تمام کرد خجسته را گفت  
 که ای کدبانو عیب و هنر هر کدام از زبان او  
 معلوم می شود حالا پیش معشوق خود برو و با او  
 گفتگو کن عیب و هنر او معلوم خواهد شد خجسته  
 رفتن خواست در حال خرویس آواز کرد و صبح ظاهر  
 شد رفتن او موقوف گردید

“ other jackals, removed them to a distance, and  
 “ placed the lions and elephants near himself : at  
 “ night the jackals began to howl, when the leader  
 “ joined in their noise. The beasts who stood near  
 “ him, discovered who he was : they were ashamed  
 “ of themselves, and falling on the leader, ripped up  
 “ his belly.”

The parrot, having finished the story, said to Kho-  
 jisteh, “ My mistress, the vices and virtues of every  
 “ individual may be discovered by his conversation.  
 “ Go now to your lover, and talk with him, in order  
 “ to learn his character.” Khojisteh wanted to go;  
 immediately the cock crowed, and morning appearing,  
 her visit was deferred.

حکایت هیجدهم بشیر که بازنی چندر نام  
دوستی کرده بود

چون آفتاب بمغرب رفت و ماه از مشرق برآمد  
خجسته بادل غم آلود پیش طوطی رفت و گفت ای  
طوطی هرشب بطلب رخصت نزد تومی آیم نه برای  
شنیدن نصیحت طوطی گفت ای خجسته خاطر جمعدار  
که حالا جلد با دوست خواهی پیوست چنانکه  
اعرابی اول محنت کشید آخر راحت یافت خجسته  
پرسید که حکایت او چگونه است

طوطی آغاز کرد که در شهری جوانی بود بشر  
نام داشت بازنی چندر نام دوستی کرد بعد چند  
روز راز ایشان فاش شد شوهر چندر او را بجای  
دیگر برد بشیر از مفارقت او روز و شب میکریست  
روزی

## TALE THE EIGHTEENTH.

*Of the Intimacy of Besheer with a Woman  
named Chunder.*

WHEN the sun sunk into the west, and the moon appeared in the east, Khojisteh, with an aching heart, came to the parrot, and said, “ I come to you every night to ask leave, and not to hear admonition.” The parrot answered, “ Make yourself easy, Khojisteh, for now I will quickly unite you with your friend; just as the Arab who first suffered distress, and at length obtained satisfaction.” Khojisteh asked, “ What is the nature of this story?”

The parrot began: “ In a city was a youth called Besheer, who had formed an intimacy with a woman named Chunder. After some days, their secret became public. Chunder’s husband removed  
“ her



روزي بايك اعرابي كه دوست قديم او بود گفت  
 ميخواهم كه نزد چند بروم ليكن تو همراه من  
 بيا اعرابي قبول كرد القصه هر دو كسان باهم روانه  
 شدند چون متصل ديره چند رسيدند زير  
 درختي نزول كردند بشير اعرابي را نزد چند  
 فرستاد اعرابي بخانه اورفت و سلام بشير بچند  
 رسانيد چند گفت كه وقت شب زير آن درخت  
 خواهم آمد چون شب شد چند انجا رفت و  
 بشير چند را در كنار گرفت عاشق بمعشوق  
 پيوست بشير گفت مي تواني كه امشب اينجا  
 باشي گفت نه ليكن اگر اعرابي گاري بكند تا  
 ميتوانم اعرابي گفت آن چيست چند گفت كه  
 جامه من بپوش و در خانه من برو و در صحن خانه  
 بنشين چون شوهر من بيايد و قدح شير بيارد و  
 تر ابدد و بگويد كه بخور تو آن قدح را مكير و روي  
 خود مكشاي هرگاه او قدح شير نزد تو خواهد نهاد و  
 بيرون خواهد رفت پس آنرا بخور اعرابي قبول  
 كرد

“ her to another place; and Besheer was bewailing  
 “ their separation day and night. One day he said  
 “ to an Arab, with whom he had been long intimate,  
 “ I want to visit Chunder, but come you along with  
 “ me : the Arab consented. In short, they both  
 “ set out together. When they arrived near Chun-  
 “ der’s dwelling, they alighted under a tree; Besheer  
 “ sent the Arab, who went to her house, and pre-  
 “ sented his friend’s compliments. Chunder said, At  
 “ night I will be under that tree. At night Chunder  
 “ went to the spot, when Besheer clasped her round  
 “ the waist, and the lovers were united. Besheer  
 “ asked if she would continue there the whole night?  
 “ She answered, No, unless the Arab undertook a  
 “ commission, in which case she would be able to  
 “ stay. The Arab asked what he was to do : Chun-  
 “ der said, Put on my gown, enter my house, and sit  
 “ down in the court-yard : when my husband comes  
 “ with a bowl of milk, and gives you to drink, don’t  
 “ take the bowl, neither uncover your face ; upon  
 “ which he will place the milk near you and go  
 “ away ; afterwards drink it. The Arab consented,  
 “ and got into her house. When Chander’s hus-  
 “ band came with the bowl of milk, all he said could  
 “ not

کرد و در خانه او رفت چون شوهر چندر رسید و  
 قدح پر شیر آورد هر چند که برای خوردن مبالغه  
 نمود اعرابی لب نکشاد و قدح را از دست او  
 نگرفت شوهر غصه کردید و از تازیانه او را زدن  
 آغاز کرد و گفت هر چند که با تو لطف می نمایم  
 تودهن خود نمی کشائی و جواب سخن من نمیدهی  
 القصه انچنان تازیانه زد که پشت او کبود کردید  
 چون شوهر چندر رفت اعرابی میگریست و میخندید  
 دران اثنا مادر چندر آمد و گفت که ترا همیشه  
 نصیحت میکنم چرا شوی خود را دوست نمیداری  
 اگر برای بشیر در غم هستی باز روی شوهر نخواهی  
 دید مادر چندر رفت و خواهر چندر را گفت که تو نزد  
 چندر بنشین و او را نصیحت کن که با شوهر چرا  
 نمیسازد خواهر چندر نزد اعرابی رفت اعرابی چون  
 روی خواهر چندر بدید در دزد و کوب خود فراموش  
 کرد و سراز چادر بر آورد و با او کشت که ای زن  
 خواهر تو امشب نزد بشیر رفته و مرا بجای خود

“ not prevail on the Arab either to drink, or to open  
 “ his mouth, or even to take the bowl from his hand.  
 “ The husband fell into a rage, and began scourging  
 “ him, saying, Notwithstanding I shew you so much  
 “ indulgence, you will not open your lips, nor give any  
 “ answer to my words. In short, he flogged the Arab  
 “ so unmercifully that his skin was black and blue.  
 “ When Chunder’s husband left the Arab, he both  
 “ wept and laughed. At that juncture came Chun-  
 “ der’s mother, and said, I am continually admonish-  
 “ ing you ; why will you not make a friend of your  
 “ husband? If you pine after Besheer, your husband  
 “ will not see your face again. The mother went  
 “ away, and said to Chunder’s sister, Go and sit with  
 “ her, and ask her why she will not agree with her  
 “ husband ? Chunder’s sister approached the Arab,  
 “ who, at the sight of her face, forgot what he had  
 “ suffered from the flogging, and putting his head out  
 “ of the sheet, said, Ah madam! your sister is gone  
 “ to-night to Besheer, and sent me to fill her place:  
 “ see what a flogging I have undergone for her sake:  
 “ come now and pass the night with me, in order  
 “ to preserve my secret, or otherwise both your sister  
 “ and myself will suffer disgrace. Chunder’s sister

فرستاده است به بین که برای او چه تازیانه خوردم  
 حالا ترا باید که بامن بنحسپی و راز من فاش نکنی  
 و کر نه من و خواهر تو هر دو رسوا خواهیم شد خواهر  
 چندر خندید و باعرابی خفت چون اندکی شب  
 باقی ماند اعرابی نزد چندر رفت باعرابی پرسید  
 که شب ترا چگونه گذشت اعرابی همه احوال  
 شوهر تشریر کرد و پشت خود باو نمود چندر  
 نهایت شرمنده شد و ندانست که همه شب با  
 خواهر او عیش کرد

طوطی چون این سخن تمام کرد خجسته را  
 گفت که حالا بر خیز و پیش معشوق خود برو او  
 خواست که برود خروس آواز کرد صبح ظاهر شد  
 رفتن خجسته موقوف گشت



“ laughed; and then slept with the Arab. When  
“ it was near morning, the Arab repaired to Chun-  
“ der, who asked him how he had passed the night?  
“ He told her all the circumstances about the hus-  
“ band, and shewed her his back. Chunder was greatly  
“ ashamed of herself; but knew not how pleasantly  
“ he had passed the night with her sister.”

The parrot, having finished the story, said to Kho-  
jisteh, “ Now arise and go to your sweet-heart.” She  
wanted to have gone; but the cock crowed, and the  
morning appearing, her departure was deferred.

## حکایت نوزدهم تاجر و کشته شدن اسب ماده شخصی

چون آفتاب بمغرب رفت و ماه از مشرق بر آمد  
 خجسته پاره نیکو پوشیده بر طوطی رفت و کشت  
 ای طوطی اگر چه می توانم که پیش محبوب خود  
 بروم لیکن بی رخصت تو مصلحت خود نمی بینم  
 زیرا که بر عقل تو اعتماد دارم امشب مرا جلد  
 رخصت کن طوطی کشت ای کدبانو عاقلان بدون  
 مصلحت کار نمیکنند تو خود عاقل هستی ازین  
 سبب بی مشورت تو هیچ کار نمیکنی یقین  
 میدانم که اگر مبادا کسی با تو دشمنی خواهد  
 نمود تو چنان تدبیر خواهی کرد که هیچ بلا بتو نرسد  
 چنانکه تا جری حکمت و حیل نمود خجسته پرسید  
 که حکایت او چگونه است

## TALE THE NINETEENTH.

*The Merchant, and how a Person's Mare  
was killed.*

WHEN the sun had gone down in the west, and the moon was risen in the east, Khojisteh put on fine attire, and, going to the parrot, said, “ Although I am  
“ able of myself to go to my lover, still I do not think  
“ it adviseable without your consent, because I rely  
“ on your judgment : be expeditious to-night in giving me permission.” The parrot answered, “ My  
“ mistress, they who are wise do nothing without  
“ deliberation; you possess a good understanding,  
“ and therefore will never act rashly. I am well  
“ assured, that if any one should choose to act inimically towards you, such will be your management that no misfortune will befall you: just as  
“ the merchant wisely contrived.” Khojisteh asked,  
“ What is the nature of his story?”

طوطی آغاز کرد که در زمان پیشین تاجر می بود  
عاقل اسپ داشت بد خوی روای تاجر طعام میخورد  
در اثنای آن شخصی بر اسپ ماده انجار سیدواز  
اسپ فرود آمده آن را نزد اسپ تاجر بستن  
خواست تاجر باو گفت که نزد اسپ من مبندهان  
شخص نشنید و اسپ ماده خود را نزد اسپ تاجر  
بست و با تاجر طعام خوردن گرفت تاجر گفت  
تو کیستی و چه کسی که بیحکم من بامن طعام می  
خوری آن شخص خود را کر ساخت و هیچ جواب  
نداد تاجر پنداشت که این مرد کراست یا کنگ  
لاچار خاموش کردید بعد یک لحظه اسپ تاجر  
آن ماده را چنان لگد زد که شکم او چاک کردید و  
مرد آن شخص با تاجر قضیه آغاز کرد و گفت که  
اسپ تو اسپ ماده مرا کشت قیمت آن البته از  
تو خواهیم گرفت القصه آن شخص پیش قاضی رفت  
و نالش نمود قاضی تاجر را طلبید تاجر پیش قاضی  
رفت و خود را کنگ ساخت هر سخن که قاضی از او  
پرسید

The parrot began: “ In time of yore, there was a  
 “ wise merchant who had a vicious horse. One day,  
 “ during the time the merchant was eating a meal,  
 “ a person arrived on a mare, and, having alighted,  
 “ wanted to tie his mare near the merchant’s horse.  
 “ The merchant said to him, Don’t tie her near my  
 “ horse! The man did not mind, but tied his mare  
 “ close to the merchant’s horse, and then sat him-  
 “ self down to eat with the merchant; who, there-  
 “ upon said, What kind of person art thou, thus to  
 “ sit down at my table uninvited? The man feigned  
 “ himself deaf, and did not give any answer. The  
 “ merchant imagined the man was deaf or dumb,  
 “ and being helpless said nothing further. A moment  
 “ after, the merchant’s horse kicked the mare so  
 “ violently that her belly was ripped open, and she  
 “ died. The owner began to dispute with the mer-  
 “ chant, saying, Your horse has killed my mare, cer-  
 “ tainly I will make you pay me her value. In short,  
 “ he went and lodged his complaint before the Cazy,  
 “ who cited the merchant, and he obeyed the sum-  
 “ mons, but pretended to be dumb, and did not give  
 “ any answer to all the Cazy’s interrogatories. The  
 “ Cazy



پرسید هیچ جواب نداد قاضی گفت این تاجر  
 کنک است تقصیر او هیچ نیست مدعی از قاضی  
 گفت که چگونه دانستی که او کنک است آنوقت  
 که من نزد اسپ او اسپ ماده خود را بستن می  
 خواستم مرا گفته که مبنده حالا خود را کنک شاخته  
 است قاضی گفت که اگر ترا منع کرده بود پس  
 تقصیر او چیست تو از اینجا برو بسیار حرام  
 زاده هستی و احمق که از زبان خود اقرار کردی  
 طوطی چون این حکایت تمام کرد خجسته را  
 گفت حالا پیش محبوب خود برو خجسته رفتن خواست  
 همان وقت خردس آواز کرد و صبح ظاهر شد  
 رفتن او موقوف گردید

“ Cazy observed, the merchant is dumb, and is not  
 “ in the least to blame. The plaintiff asked the  
 “ Judge, How do you know he is dumb ? at the  
 “ time I wanted to tie my mare near his horse he  
 “ said to me, Don’t tie ! Now he feigns himself dumb.  
 “ The Cazy remarked, if he warned you *against the*  
 “ *accident*, what then is his fault ? Go from hence !  
 “ you are a bastard, and a blockhead ; you have made  
 “ your own tongue convict you.”

The parrot, having finished the story, said, “ Now  
 “ go to your lover.” She wanted to have gone ; at  
 the very time the cock crowed, and the dawn appear-  
 ing, her visit was put off.

حکایت بیستم زنی که بحیله از دست شیر  
خلاص شده بود

چون افتاب بمغرب رفت و ماه از مشرق بر  
آمد خجسته بطلب رخصت بر طوطی رفت و گفت  
ای محرم راز بر من رحم کن و امشب مرا جلد  
رخصت ده و هرچه تو با من گفتن میخواهی زود بگو  
طوطی گفت ای کدبانو بارها ترا آزمودم اما ترا  
عاقل یافتم نصیحت من بتو هیچ در کار نیست  
لیکن مبادا اگر حادثه در پیش تو آید حیل آغاز  
کنی چنانکه زنی در بیابانی باشی حیل نمود هیچ  
آفت باو نرسید خجسته پرسد که آن حکایت  
چگونه است

طوطی گفتن آغاز کرد که در شهری مردی

بود

## TALE THE TWENTIETH.

*The Woman who by a Stratagem escaped  
out of the Lion's Clutches.*

WHEN the sun sunk down in the west, and the moon got up in the east, Khojisteh went to the parrot to ask leave, and said, "Ah, thou preserver of my  
" secret! take pity on me, quickly give me permis-  
" sion; and whatever you may have to say, deliver it  
" hastily." The parrot replied, "My mistress, I have  
" repeatedly put you to the proof, but have always  
" found you wise; you need not my advice: how-  
" ever, if, peradventure, any accident should befall  
" you, play off a stratagem, like the woman in the  
" desert, who, by practising artifice with a lion, did  
" not suffer any injury." Khojisteh asked, "What  
" kind of story is that?"

The parrot began, saying, "In a certain city lived

بود زني داشت نهايت بد خصلت و زبان دراز  
 روزي مرد براي تقصيري او را تازيانه زد زن با دو  
 طفل خورد راه بيابان گرفت اتفاقا شيري را ديد زن  
 ترسيد و با خود گفت كه بسيار بد كردم كه بي  
 حكم شوي بيرون آدم اكر ازين شير بهيچ  
 آفت بمن نرسد باز بخانه رفته فرمان برداري او  
 بكنم القصه زن حيله آغاز كرد و باشير كشت كه  
 اي شير نزد من آو سخن بشنو شير متعجب  
 شد و پرسيد كه کدام سخن است بگو زن  
 گفت كه درين بيابان شيريست بزرگ همه  
 مردمان و چارپايان ازوي مي ترسند پادشاه  
 سه چهار مردمان را براي خوراك او ميبرد  
 امروز نوبت من و اين دو طفل است اكر ميخواهي  
 از من طفلگان را بگير و بخور و ازين دشت بگريز  
 من نيز مجرد و تنها شوم و بگريزم شير گفت  
 خوب چون تو همه احوال خود بمن گفتي مرا مصلحت  
 نيست كه ترا بخورم يا طفلان ترا زيرا كه مرا جاي  
 گريختن



“ a man who had a very ill-natured wife, a great  
 “ scold. One day, having chastised her for some fault,  
 “ she, with two infants, took the road to the desert.  
 “ It happened that the woman saw a lion ; and, being  
 “ terrified, said to herself, I have acted very ill in  
 “ coming abroad without having the consent of my  
 “ husband : if no calamity befalls me from this lion,  
 “ I will return home and be obedient to him. In short,  
 “ the woman formed her plan, and said to the lion,  
 “ Come near and listen to my words. The lion was  
 “ astonished, and said, Speak ! what have you to say ?  
 “ The woman said, In this desert is a mighty lion,  
 “ the terror of every man and beast ; the king sends  
 “ three or four men for his *daily* subsistence : to-day  
 “ the lot has fallen on myself and these two infants :  
 “ take my children and devour them, and then escape  
 “ from this desert ; I also, being alone and unencum-  
 “ bered, may then run away. The lion replied,  
 “ Well, now you have told me all your own circum-  
 “ stances : it would answer no purpose for me to de-  
 “ vor either you or your children ; because I have  
 “ no place of retreat. In short, the lion went to ano-  
 “ ther

کریختن نیست القضا شیر طرفی دیگر رفت و زن  
 راه شهر خود پیش گرفت و باقی عمر در فرمان  
 برداری شوهر سپری ساخت

طوطی این حکایت تمام نموده خجسته را گفت  
 که ای کدبانو برخیز توقف ملن جانب معشوق  
 خود برو خجسته بر خاست و قصد رفتن کرد در حال  
 خروار آواز کرد و صبح ظاهر شد رفتن خجسته  
 موقوف گردید

“ ther part of the desert ; and the woman took the  
“ road to her own city, and, during the remainder  
“ of her life, was obedient to her husband.”

The parrot, having finished the story, said to Khojisteh, “ Arise, my mistress, delay not, go to your  
“ lover.” Khojisteh got up, and made an effort to go. At the instant the cock crowed, and morning appearing, her departure was deferred.

## حکایت بیست و یکم پادشاهی و پسران او و یک غوک و مار

چون آفتاب بمغرب رفت و ماه از مشرق بر  
آمد خجسته بطلب اجازت بر طوطی رفت و گفت  
ای طوطی کدام وقت خواهد بود که بمحبوب خود  
خواهم رسید میخواهم که بروم لیکن نمی توانم  
رفت نمیدانم که بخت من چگونه است طوطی  
گفت ای کدبانو حالا دل من کواهی میدهد که  
جلد تو بدوست خواهی پیوست لیکن اگر بمعشوق  
خود رسی شرایط دوستی هم بجا آری و هیچ فرو  
نگذاری چنانکه خالص و مخلص خدمت شاهزاده  
بجا آورند و شرایط دوستی فرو نداشتند  
خجسته پرسید که حکایت آنها چگونه است

طوطی

## TALE THE TWENTY-FIRST.

*Of a King and his Sons, and of a Frog  
and a Snake.*

WHEN the sun sunk into the west, and the moon appeared in the east, Khojisteh went to the parrot, to ask leave, and said, “O parrot! when will that time  
“ arrive that I shall join my beloved? I wish to go,  
“ but have not resolution: I know not what kind  
“ of fortune mine is.” The parrot said, “Alas, my  
“ mistress! my heart at this instant bears witness, that  
“ I will quickly unite you with your friend; but if  
“ you get to your lover, perform all the conditions  
“ which friendship requires, neglecting not an item;  
“ just as Khaless and Makhless served the king’s son,  
“ in exact conformity to the duties of friendship.” Khojisteh asked, “What is the nature of this story?”



طوطی گفتن آغاز کرد که وقتی پادشاهی بود  
 بزرگ دو پسر داشت چون پادشاه ازین جهان  
 کوچ کرد تاج و تخت او پسر کلان گرفت و برا در  
 خور در خواست که بکشدها بیچاره تنها از ان شهر  
 و ملک بیرون رفت روزی بر تالا بی رسید دید  
 که غوک را ماری گرفته بود و غوک شور میکرد  
 شاهزاده بانک بر مار زد و مار او را گذاشت غوک  
 در آب رفت و مار ایستاده ماند شاهزاده از مار  
 شرمنده گردید که طعم او از دهن او جدا کرد القصه  
 قدری گوشت از اندام خود تراشیده پیش مار  
 انداخت مار آن مضغه گوشت در دهن گرفته نزد  
 ماده خود رفت ماده چون انرا تناول کرد با مار  
 گفت که این گوشت مزه دار و لذیذ از کجا آورده  
 مار همه احوال با ماده تقریر کرد ماده گفت آن شخص  
 که با تو چنین مهر بانی نمود ترا باید که شکر او کنی  
 مار بصورت آدمی شده نزد شاهزاده رفت و گفت  
 که نام من خالص است میخواهم که در خدمت تو  
 بمانم

The parrot began, saying, “ Once on a time, there  
 “ was a mighty monarch, who had two sons ; and  
 “ when he departed from this world, the eldest son  
 “ assumed his crown and throne, and wanted to kill  
 “ his younger brother ; who, having no resource,  
 “ quitted the city and kingdom, unattended. One  
 “ day he came to the side of a pond, where a snake  
 “ had seized a frog, who was crying out. The prince  
 “ called out to the snake, who, thereupon quitted his  
 “ hold : the frog jumped into the water, and the  
 “ snake remained. The prince was ashamed, in that  
 “ he had taken the food out of the snake’s mouth.  
 “ In short, he cut a piece of flesh from his own body,  
 “ and flung it to the snake, who went to his female  
 “ with the flesh in his mouth. The female, on  
 “ tasting it, said to the male, From whence did you  
 “ bring this savoury meat ? The snake told her all  
 “ the circumstances. The female said, You ought to  
 “ shew your gratitude to the person who did you such  
 “ kindness. The snake, having transformed himself  
 “ into the shape of a man, waited on the prince, and  
 “ said, My name is Khaliss (or sincere): I want to  
 “ engage

حاضر باشم شاهزاده قبول نمود غوک چون از دهن  
 مار جست خون الوده بر ماده خود رفت و همه احوال  
 او با ماده گفت ماده او گفت که حالا در خدمت  
 آنشخص حاضر باش غوک نیز بصورت آدمی  
 متمثل گردیده بنخدمت شاهزاده رفت و کشت  
 که نام من مخلص است میخواهم که همچون  
 بندگان خدمت تو کنم شاهزاده او را هم بنخدمت  
 گرفت هر سه کس از انجاروانه شدند و در شهری  
 رسیدند در آن شهر پادشاهی بود شاهزاده پیش  
 او رفت و کشت من چنان شجاع ام که با صد  
 مردم تنها توانم جنگید اگر هزار روپیه روزینه مرا  
 بدهی تا در خدمت تو باشم و هرگاه هرکار یک بفرمائی  
 انجام کنم پادشاه او را نو کرداشت و هزار روپیه  
 روزینه مقرر فرمود شاهزاده هر روز هزار روپیه  
 میگرفت صد روپیه خود خرج میکرد و دو صد روپیه  
 بهمرايان خود را میداد و باقی خیرات میکرد روزی  
 پادشاه برای شکار ماهی رفت اتفاقا انکشتین  
 پادشاه

“ engage in your service. The prince assented. When  
 “ the frog leaped from the jaws of the snake, stained  
 “ with blood, he went to his female and told her all  
 “ the circumstances. The female said to him, Go  
 “ now, and be ready to do a service to that person.  
 “ The frog, also, having assumed the human form,  
 “ came to the prince, and said, My name is Mukh-  
 “ less (or candid); I wish to serve you, like *the rest*  
 “ *of your* slaves. The prince entertained him also in  
 “ his service. These three men departed from thence,  
 “ and came to a city, wherein was a king; to whom  
 “ the prince went, and said, I am so valiant, that  
 “ alone I am able to fight against an hundred men:  
 “ if you will pay me one thousand rupees daily, I  
 “ will enter into your service; and whatever business  
 “ you shall command me to perform, I will always  
 “ accomplish. The king took him into his service,  
 “ and ordered him one thousand rupees daily allow-  
 “ ance. The prince received one thousand rupees  
 “ every day, one hundred of which sufficed for his  
 “ own expences, two hundred he divided between his  
 “ companions, and the remainder he bestowed in cha-  
 “ rity. One day the king went to enjoy the sport of  
 “ fishing: it happened that the king’s ring fell into  
 “ the

پادشاه در دریا افتاد هر چند که جست نیافت  
 شاهزاده را فرمود که انکشتین من از دریا برآر  
 شاهزاده بهر امان خود را گفت آنها گفتند که این  
 چه کار است که ملک شمارا فرموده است مخلص  
 گفت خاطر جمعه از این کار من خواهم کرد مخلص  
 بصورت غوک شده در دریا غوطه زده در حال  
 انکشتین بر آورد شاهزاده انکشتین را نزد  
 پادشاه برد پادشاه زیاده بر او مهر بانی کرد بعد  
 چند روز دختر ملک را مار گزید حکیمان هر چند دوا  
 کردند فایده نشد پادشاه شاهزاده را فرمود که  
 دخترم را نیکو کن شاهزاده متشکر شد و با خود  
 گفت که این کار من نیست خالص عرض کرد که  
 مرا نزد آن دختر ببر و در خلوت او را بنشان من  
 او را نیکو خواهم کرد او همچنان کرد خالص دهن  
 خود بر زخم مار نهاد و مکید و همه زهرا در دهن  
 خود کشید دختر فی الحال آرام یافت پادشاه  
 بسیار خوشنود شد و شادی دختر با شاهزاده  
 کرد



“ the river; and, notwithstanding all the search that  
 “ was made after it, could not be recovered. He  
 “ said to the prince, Fetch my ring out of the river.  
 “ The prince conversed with his companions, who  
 “ asked, What kind of business is this which the king  
 “ has commanded you to perform? Mukhless said,  
 “ Make your mind easy, I will execute this business.  
 “ Mukhless, accordingly, having assumed the form  
 “ of a frog, plunged into the river, and instantly  
 “ brought out the ring. The prince presented the  
 “ ring to his majesty, who increased his kindness  
 “ towards him. Some days after, the king’s daugh-  
 “ ter being bit by a snake, all the remedies applied  
 “ by the physicians produced no effect. The king  
 “ commanded the prince to cure his daughter. The  
 “ prince was pensive, and said to himself, This is  
 “ not my business. Khaliss (or candid) said, Convey  
 “ me to the lady, and place her in a retired situation;  
 “ I will cure her. He did so. Khaliss applied his  
 “ own mouth to the wound which the snake had made,  
 “ and sucked out all the poison; when the princess  
 “ instantly obtained relief. The king was highly de-  
 “ lighted, and bestowed his daughter in marriage on  
 “ the

کرد و نایب خود کردانید خالص و مخلص هر دو  
 عرض کردند که حالا رخصت میخواهیم شاهزاده  
 گفت این چه وقت رخصت است خالص گفت  
 که من آن مارام که مرا گوشت خود داده بودی  
 مخلص گفت که من آن غوکم که مرا از دهن مار  
 خلاص کرده بودی حالا میخواهیم که بجای خود با برویم  
 شاهزاده هر دو را رخصت نمود

طوطی چون این حکایت تمام کرد با خجسته  
 گفت حالا برو و توقف مکن خجسته بر خاست که  
 برود در حال خروفس آواز کرد و صبح ظاهر شد  
 رفتن خجسته موقوف گشت

“ the prince, whom he made his lieutenant. Khaliss  
 “ and Mukhless both said, We now want leave to  
 “ depart. The prince observed, What a time is this  
 “ for taking leave ! Khaliss said, I am that snake to  
 “ whom you gave your own flesh ; Mukhless said,  
 “ I am the very frog whom you delivered from the  
 “ mouth of the snake : we now wish to return to  
 “ our own habitations. The prince took leave of  
 “ them both.”

The parrot, having finished the tale, said to Kho-  
 jisteh, “ Go now, delay not.” Khojisteh arose in or-  
 der to have gone ; immediately the cock crowed, and  
 her departure was deferred.

## حکایت بیست دوم یک تاجر و دختر او و کم شدن او

چون افتاب بمغرب رفت و ماه از مشرق بر  
آمد خجسته بر طوطی رفت و متفکر نشست طوطی  
پرسید ای کدبانو چرا امشب متفکر هستی خجسته  
گفت که دی شب در دل من این سخن آمد که  
معشوق من دانا است یانادان یا عالم یا جاهل  
است اگر نادان است صحبت او مرا بهیچو مرک  
خواهد شد طوطی گفت ای کدبانو این وقت  
در خانه محبوب خود برو و حکایت دختر تاجر با او  
بگو و عقل او پیازمای اگر جواب خوب بدهد  
بدان که دانا است خجسته پرسید ان حکایت  
چگونه است

طوطی

## TALE THE TWENTY-SECOND.

*The Merchant whose Daughter was lost.*

WHEN the sun went into the west, and the moon appeared in the east, Khojisteh repaired to the parrot, and sat down, contemplative. The parrot asked, "Alas, my mistress ! why art thou thoughtful to-night ?" Khojisteh said, " Last night these reflections came into my mind—whether my lover is wise or simple, learned or ignorant. If he is silly, his society will resemble death." The parrot said, " My mistress, go this time to the house of your lover, and relate to him the story of the merchant's daughter, in order to try his understanding. If he gives you a proper answer, you may esteem him wise." Khojisteh asked, " What is the nature of the story ?"

The



طوطي آغاز کرد که در گابل تاجري بود مالدار  
 دختری داشت خوبروي زهره نام توانگران هر  
 شهر خواهش او میداشتند دختر کسی را قبول  
 نمیکرد و پدر را میکشت که من با آن مرد شادی  
 خواهم کرد که دانشمند کامل خواهد بود یا هنرمند  
 بسیار این سخن در همه ملک مشهور گردید در  
 شهری — جوان بودند و هر یک هنر خوب  
 میداشتند هر — جوان در گابل رفتند و تاجر  
 مذکور را گفتند که اگر دخترت شوهر هنرمند میخواهد  
 ما هر — کس هستیم یکی کشت هنر من این است  
 که هر چه کم میشود میدانم که کجا است و احوال  
 آینده را میشناسم دویم گفت که از چوب چنان  
 اسپ میسازم که هر که بران سوار بشود چون  
 تحت — لیمان بر هوا میرود سیوم شخص گفت که  
 من تیر انداز هستم بر هر که تیر می زنم او را  
 میدوزم تاجر احوال هر — کس با دختر خود گفت  
 دخترش جوابداد که من با خود مشورت کرده فردا  
 جواب

The parrot began : “ In Cabul was an opulent  
 “ merchant, who had a beautiful daughter, named  
 “ Zerah (or Venus). Wealthy persons, of every city,  
 “ courted her : but the girl did not approve of any one  
 “ of them ; but said to her father, I will marry one  
 “ who is either completely wise, or very skilful. This  
 “ declaration was rumoured throughout all countries.  
 “ In one city dwelt three youths, each of whom pos-  
 “ sessed a valuable art. These three young men went  
 “ to Cabul, and said to the merchant, If your daugh-  
 “ ter requires a man of skill, either of us three can  
 “ assert that character. One said, My art is this :  
 “ whenever any thing is lost, I know where it is ; and  
 “ have also a foreknowledge of future events. The  
 “ second said, I can make such a horse of wood, that  
 “ whosoever mounts it, floats in the air, like the throne  
 “ of Solomon. The third person said, I am an archer,  
 “ and can pierce any object at which I point my  
 “ arrow. The merchant communicated to his daugh-  
 “ ter the several pretensions of these three youths.  
 “ The daughter said, I will deliberate the matter in  
 “ my own mind, and tell you to-morrow which of  
 “ them

جواب این خواهم داد و ازین هر — کس یکی را قبول خواهم کرد وقت شب دختر از خانه گم شد صبح هر چند او را جستند نیافتند هیچ معلوم نشد که کجا رفت تاجر پیش آن جوان که احوال کم شدن میدانست رفت و پرسید که ای جوان بگو تا دخترم کجا است جوان ساعتی تأمل کرد و گفت آن دخترم پری برده است و بر فلان کوه داشته آدم بالای آن کوه رفتن نمی تواند تاجر دیگر جوان را گفت که تو اسپی از چوب بساز و آن جوان تیراند از را بده تا بروی سوار شود و بر کوه برود و از تیر پیرا بکشد و دختر را بیارد جوان اسپی از چوب ساخت و جوان تیراند از بر اسپ چوبین سوار شده بر کوه رفت و بیک تیر پیرا کشت چون دخترم آورد پرسه جوان آن دختر را خواستند که بگیرند و قضیه آغاز کردند طوطی چون این سخن تا اینجا رسانید خجسته را گفت که این حکایت با محبوب خود بگو و به پرس که

“ them I shall prefer. At night the daughter disap-  
 “ peared from the house. In the morning all search  
 “ was ineffectual ; it could not be discovered whither  
 “ she was gone. The merchant went to the young  
 “ man who knew all circumstances relative to any  
 “ thing lost, and said, Inform me where my daughter  
 “ is ? After an hour’s consideration, the man replied,  
 “ A fairy has carried your daughter to the summit  
 “ of a mountain, inaccessible to men. The merchant  
 “ then addressed the second youth, saying, Make you  
 “ a wooden horse, and give it to the young archer,  
 “ that he may mount it and ascend the mountain,  
 “ and, after having killed the fairy with his arrow,  
 “ bring back the girl. He made a wooden horse, the  
 “ young archer mounted, ascended the mountain,  
 “ and having transfixed the fairy with his shaft,  
 “ brought away the young virgin. Each of the three  
 “ claimed her as his right, and disputation com-  
 “ menced.”

When the parrot had brought Khojisteh to this  
 part of the story, he said, “ Carry this tale to your  
 “ lover, and ask him to which of the three youths the  
 “ young

که آن دختر بکدام جوان دادن مصلحت است اگر  
 جواب خوب بدهد بد آنکه عاقل است خجسته گفت  
 که ای طوطی اول تو مرا بگو که مستحق آن دختر  
 کیست طوطی گفت که آن شخص که پیرا کشت  
 و دختر را آورد زیرا که دیگر جوانان هنرهای خود  
 نمودند و او در جای خوف رفت و محنت بسیار  
 بر خود گرفت و از جان خود نترسید

طوطی چون این حکایت تمام کرد خجسته را گفت  
 که زود باش و پیش محبوب خود برو خجسته بر  
 خاست و اراده رفتن نمود خردس آواز کرد و  
 صبح ظاهر شد رفتن او موقوف گردید



“ young woman ought to have been given. If he  
 “ returns you a proper answer, be satisfied in re-  
 “ gard to his understanding.” Khojisteh said, “ I  
 “ must beg you will first tell me to whom the girl  
 “ justly belonged ?” The parrot answered, “ To the  
 “ person who killed the fairy, and brought back the  
 “ merchant’s daughter : because the others merely  
 “ exhibited their skill ; whilst this repaired to the  
 “ place of danger, and exposed himself to great diffi-  
 “ culties, regardless of his own life.”

The parrot, having finished the story, said to Kho-  
 jisteh, “ Be expeditious, and go to your lover.” She  
 got up, and wanted to have gone : the cock crowed,  
 morning appeared, and her visit was deferred.

حکایت بیست سیوم بر همین که بر دختر  
رای بابل عاشق شده بود

چون افتاب بمغرب رفت و ماه از مشرق پدید  
آمد خجسته بطلب رخصت بر طوطی رفت و گفت  
که ای مرغ دانا و مصلحت اندیش و ای دوست  
و فاکیش امروز اگر به بینی مرا جلد رخصت ده و  
کنه صاف بگو تا صبر کنم و کوشه اختیار نمایم طوطی  
گفت که من هر شب ترا رخصت میدهم لیکن  
نمیدانم که بخت تو چه گونه است چرا یار نمی  
شود لازم است که امروز جلد برو و با معشوق  
خود ملاقات کن لیکن نصیحت من شنو که این  
کار چنان کن که هیچ آفت بتو نرسد بلکه فایده  
یابی چنانکه بر بمن بر دختر رای بابل عاشق کردید  
هم

## TALE THE TWENTY-THIRD.

### *Of a Brahmin falling in Love with the King of Babylon's Daughter.*

WHEN the sun sunk into the west, and the moon appeared in the east, Khojisteh went to the parrot to ask leave, and said, “ O thou wise bird ! whose  
 “ counsels are prudent, and who acts the part of a  
 “ friend ; if you think it adviseable, delay not to-day  
 “ in giving me permission : or else speak plainly,  
 “ to the end that I may be patient, and make choice  
 “ of retirement.” The parrot answered, “ Every  
 “ night I give you leave ; but I know not what kind  
 “ of luck attends you, that it will never befriend  
 “ you. It is incumbent on you to go quickly to-day,  
 “ and have an interview with your lover : however,  
 “ give ear to my counsel, that you may act in  
 “ such a manner that no misfortune may befall  
 “ you, but advantage or prosperity ; like as the brah-  
 “ min, who having fallen in love with the daughter  
 “ of

هم معشوق و هم مال اسباب بدست او آمده و  
هیچ آفت بد و نرسید خجسته پرپسید که حکایت او  
چگونه است

طوطی آغاز کرد که وقتی برهمنی خوبصورت  
و دانا از شهر و وطن خود انتکاک گزیده به شهر  
بابل رفت روزی بر همن مذکور در باغی میگردید و  
سایر بود و دختر رای بابل نیز در آن باغ برای  
سیر و تماشا کلا رفت بود ناگاه نظر بر همن بر  
دختر مذکوره افتاد و نظر دختر هم بر برهمن افتاد  
هر دو عاشق گردیدند چون در خانه خود رفت دیوانه  
گردید و برهمن نیز در خانه خود رفت بیمار شد  
القصه برهمن پیش جادوگری رفت و خدمت  
او گردن گرفت جادوگر پس مدتی از بسیار  
جانتشانی و خدمت او شرمنده گردیده روزی از  
و پرسید که تو اگر از ما چیزی میخواهی خواهیم  
داد و آنچه در کار باشد اظهار کن و بگو برهمن  
هم احوال خود با جادوگر گفت او گفت پنداشته  
بودم

“ of the king of Babylon, got possession not only  
 “ of his beloved, but also of money and property,  
 “ without suffering any misfortune.” Khojisteh asked,  
 “ What is the nature of his story?”

The parrot began: “ Once on a time, a brahmin,  
 “ who was both handsome and discreet, having  
 “ thought proper to quit his city and native soil,  
 “ went to the city of Babylon. One day as this  
 “ brahmin was walking in a garden, the daughter  
 “ of the king of Babylon came also to the same  
 “ spot, to take an airing, and to view the display of  
 “ flowers. The brahmin and the virgin were mu-  
 “ tually enamoured of each other at the first glance.  
 “ When she returned home, she became distracted;  
 “ and the brahmin, on returning to his habitation,  
 “ fell sick. In short, the brahmin went to a ma-  
 “ gician, and entered into his service.—After some  
 “ time the magician was quite confounded how to  
 “ requite his great attention and faithful services.  
 “ One day he said to him, Ask me for any thing  
 “ that you desire, and I will give it; shew and  
 “ declare what it is that you want. The brahmin  
 “ discovered his situation to the magician, who  
 “ said,



بودم که از من کان زر خواهی خواست و آدمی را  
 بادمی رسانیدن چه قدر کار است جادوگر فی الفور  
 مهره حکمت ساخت و به برهمن داد و گفت که اگر  
 این مهره را مرد در دهن دارد هر که او را به بیند بداند  
 که زن است و اگر زن در دهن بدارد هر که او را به  
 بیند پندارد مرد است روز دیگر جادوگر خود را  
 بصورت برهمن ساخت و برهمن آن مهره را در دهن  
 خود گرفت و مثل زن کردیده پیش رای بابل  
 رفت که من برهمن هشتم پری داشتم  
 ناگاه دیوانه گردید و بشتر رفت این زن اوست  
 اگر این را چند روز در خانه خود جادهی تا من برای  
 جستن پسر خود روم رای مذکور ملتئم  
 برهمن را قبول نمود بلکه چیزی خرچ داد و آن  
 زن را نزد دختر خود فرستاد جادوگر مذکور  
 برهمن را ازین حکمت پیش دختر رای فرستاد و  
 خود هم زر خوب بدست آورد و دختر بران زن  
 یعنی بر برهمن بسیار مهربانی نمود القصه ردزی  
 برهمن

“ said, I thought you would have asked for a  
 “ gold mine—what mighty business is it to bring  
 “ man and woman together? The magician im-  
 “ mediately formed a magic ball, and giving it to  
 “ the brahmin, said, If a man puts this ball in his  
 “ mouth, whoever sees him will suppose him a wo-  
 “ man; and if a female uses it in the same man-  
 “ ner, she appears a man to all beholders. Next  
 “ day the magician himself personated the brahmin;  
 “ and the brahmin, putting the ball in his mouth,  
 “ being transformed into a woman, the magician  
 “ went to the king of Babylon, and said, I am a  
 “ brahmin, and have a son, who having suddenly  
 “ become insane has wandered abroad—this is his  
 “ wife: if you will admit her into your palace for  
 “ a few days, then I will go in search of him. The  
 “ king granted the brahmin’s request, and, more-  
 “ over, gave him something for his expences, and  
 “ sent the woman to his own daughter. By this  
 “ artifice, the magician introduced the brahmin to  
 “ the king’s daughter, and himself got good money  
 “ in hand. The princess shewed great tenderness  
 “ to the woman, alias the brahmin. In short, one  
 “ day

براهمن دختر را يارا گفت که روز بروز رنگ روي تو چرا زرد ميشود و تبديل ميکردد و تو بس ضعيف معلوم ميشوي دختر را يارا از خود از براهمن پنهان کردن خواست براهمن چستي بکار برده با و گفت که مي پندارم که تو برکسي عاشق هستي بهتر است که اگر راز خود با من بگوئي و پوشيده نداري البته چاره کار تو خواهم نمود دختر همه احوال خود با براهمن گفت بر براهمن گفت که اگر تو اين وقت آن براهمن را به بيني شناختن ميتواني دختر گفت بلي شناختن توانم براهمن در حال مهره را از دهن خود بيرون کرد و دختر براهمن را شناخت و يکديگر را باهم در کنار گرفتند بعد چند روز دختر را يارا براهمن مشورت کرد که بهتر انست که ما و شما از اينجا بيرون رفته بملک ديگر باشيم و مسکن گزينيم و حسب دلخواه بکار دل پردا زيم پس هر دو اين مشورت را پسند نمودند دختر را يارا بسيار زر و جواهر که تا بود وز يست آنها را بکار آيد از

“ day the brahmin said to the princess, Why does  
 “ your complexion fade in this manner, becoming  
 “ every day more and more pale, whilst your strength  
 “ seems exhausted? The young woman wanted to  
 “ conceal her secret from the brahmin; but he press-  
 “ ing her on the subject, said, I perceive you are  
 “ in love with somebody—it will be much better  
 “ to make me your confidante, when I will cer-  
 “ tainly apply a remedy to the disease. The prin-  
 “ cess related to the brahmin all the particulars of  
 “ her case. He said, If now you were to see that  
 “ brahmin, do you think you could recollect him?  
 “ She replied, Yes, I should certainly know him  
 “ again. Immediately the brahmin took the ball  
 “ out of his mouth, and she knew him, and they  
 “ embraced each other. After some days the young  
 “ lady advised thus with the brahmin, It is most  
 “ adviseable that we depart hence, and take up our  
 “ abode in some other country, where we may fol-  
 “ low the dictates of our inclinations. Then, hav-  
 “ ing agreed together on this point, the king of Ba-  
 “ bylon’s daughter stole out of her father’s treasury  
 “ a great quantity of gold and jewels, sufficient to

از خزانہ پدر دزدی کرد و بوقت شب بر فاقت  
 برہمن از خانہ بیرون رفت و در یک شب و روز  
 ملک سرحد پدر خود طی کرد و تمام نمود و بملک  
 دیگر مقام معین ساخت و حسب تمنای دل بی  
 مزاحمت اغیار بمطلب رسیدہ استیعاب لذات  
 شہواتی نمودند و بدین عنوان بخوشی و خورمی  
 در ساختند رای ازین ماجرا بسیار حیرت اندوز  
 کردید و ہرچند سراغ و تفحص دختر نمود نیافت  
 چون کہ آنها از سرحد ملک رای بیرون رفتہ بودند  
 طوطی چون این حکایت تمام نمود خجستہ را  
 گفت حالا بر خیز و بجانب معشوق خود برو در حال  
 خجستہ خواست کہ برود خردس آواز کرد و صبح  
 ظاہر شد رفتن او موقوف شد



“ support them as long as they should live ; and, at  
 “ night, accompanied by the brahmin, she left the  
 “ house. In one day and night they got beyond  
 “ the limits of her father’s dominions, and fixed  
 “ their abode in another territory, where, free of all  
 “ restraints from others, they entered on the enjoy-  
 “ ment of their amorous inclinations with boundless  
 “ pleasure and delight. The king was greatly asto-  
 “ nished at this event ; but, notwithstanding his most  
 “ diligent enquiries, could not find out his daugh-  
 “ ter, because she had escaped beyond the bounda-  
 “ ries of his territories.”

The parrot, having finished the tale, said to Kho-  
 jisteh, “ Now arise, and go to your lover.” She  
 wanted to have done so, when instantly the cock  
 crowed, and, dawn appearing, her departure was  
 deferred.

## حکایت بیست چهارم پسر رای بابل و عاشق شدن او بردختري

حون افتاب بمغرب رفت و ماه از مشرق  
بر آمد خجسته بطلب اجازت بر طوطي رفت و  
گفت مينخواهم که هرگاه پيش محبوب بروم اول  
عقل اورا آزمايم اگر اورا عاقل بينم دوستي با او  
مضبوط كنم و اگر نه صبر نمايم زيرا که خرد مندان  
گفته اند که بر دوستي — کس اعتماد نبايد کرد  
اول دوستي زنان دوم دوستي و اخلاص طفلان  
سيوم رفاقت احمقان طوطي گفت اي کدبانو هرچه  
ميفرماي راست است مي بايد که امشب حکايتي  
با محبوب خود بگوئي و از او به پرسي و سوال  
نمايي اگر جواب پسنديده دهد اورا عاقل پندار و  
اگر

## TALE THE TWENTY-FOURTH.

*How the Son of the King of Babylon fell  
in love with a young woman.*

WHEN the sun descended in the west, and the moon arose in the east, Khojisteh went to the parrot to ask leave, and said, “ Whenever I may go to  
“ my lover, I wish first to make trial of his under-  
“ standing. If I discover him to be wise, I will  
“ strengthen my friendship with him ; otherwise I  
“ will exercise patience ; for the sages have said, that  
“ in friendship three things ought not to be trusted :  
“ first, friendship with women ; secondly, having  
“ intimacy or associating with children ; and thirdly,  
“ the company of ‘ blockheads.’ ” The parrot replied, “ My mistress, whatever you say is proper :  
“ to-night you must tell a tale to your lover, and  
“ require of him an answer ; which if he gives  
“ properly, you may account him wise ; but if he  
“ returns

اگر ناشایسته بدانی که احمق است خجسته  
پرسید که کدام حکایت است که از او پرسیده  
شود

طوطی آغاز کرد که وقتی پسر رای بابل در  
بیتخانه رفت و آنجا دختر را دید که روی او هجده ماه  
دو هفته و زلف چون شب دیجور سیاه داشت  
وقد او هجده سرو و رفتار مانند تدر و ناگاه پسر  
رای برو عاشق گردید و برپای بت آن بیتخانه  
سر نهاد و بعجز و الحاح گفت که اگر این دختر  
با من شادی کند سر خود پیش تو جد سازم و قربان  
کنم القصه پسر رای برای آن دختر پیش پدر او  
پیام فرستاد و خواست پدر دختر قبول کرد و  
بموجب دستور و آئین هم قومان خود دختر را با  
پسر رای نکاح کرده داد القصه عاشق بمعشوق  
پیوست بعد چند روز پدر دختر و داماد را بخانه خود  
طلبید پسر رای مع زن خود طرف خانه خسر خود  
روان شد و برهمنی که مصاحب پسر رای بود او هم  
همراه

“ returns an improper answer, rest assured he is de-  
 “ ficient in understanding.” Khojisteh asked, “ What  
 “ tale is it on which I am to question him?”

The parrot began: “ Once on a time, the son of  
 “ the king of Babylon, happening to enter an idol  
 “ temple, there beheld a young woman, the bright-  
 “ ness of whose countenance resembled the moon,  
 “ as did her jetty locks the darkest night.; her sta-  
 “ ture was as erect as the cypress, and her walk  
 “ graceful as the pheasant: he was instantly smit-  
 “ ten with her charms; and, laying his head at the  
 “ feet of the principal idol in the temple, in a plain-  
 “ tive and feeble tone thus expressed himself, If  
 “ that young woman should marry me, I will sever  
 “ my head from my body, and sacrifice it to you.  
 “ In short, the king’s son sent a message to the girl’s  
 “ father, and asked her in marriage. Her father  
 “ gave his consent, and the marriage was performed  
 “ agreeably to the rites and ceremonies of their  
 “ respective tribes. In short, the lovers were united.  
 “ After some days, the father invited his daughter  
 “ and son-in-law to his own house. The king’s  
 “ son, with his wife, set out for the father-in-law’s  
 “ house; and a Brahmin who had been the intimate  
 “ companion



همراه آنها شد چون پسر رای نزد آن بتخانه که  
 آن دختر را دیده بود رسید و آن قرار داد که از  
 بتان آن بتخانه کرده بود بیادش آمد و بجهت  
 ایفای و عده درون بتخانه مذکور تنها رفت و  
 سر خود تراشیده در پای بت نهاد و بعقب  
 آن چون در بتخانه مذکور برهنه نیز رفت پسر را  
 کشته دید ترسید چون دانست که اگر من زنده  
 خواهم ماند مردمان خواهند پنداشت که من او را  
 کشته باشم اینچنین اندیش در دل خود بسیار  
 نمود و گفت که بهتر آن است که سر خود هم  
 تراشیده در پای بت نهیم پس برهنه نیز سر  
 خود پیش بت تراشید و در پای آن افتاد و  
 بعد یک لحظه آن زن نیز درون بتخانه رفت  
 و هر دو کس را کشته دیده متعجب شد که این چه  
 حادثه واقع شده زن خواست که سر خود هم از تن  
 جدا کند و بسوزد در آن اثنا آوازی از بتخانه  
 برآمد که ای زن سر کشتگان برتن ایشان بنه  
 زنده

“ companion of the king’s son, also accompanied  
 “ them. When the prince approached the temple  
 “ where he had first seen his wife, he recollected  
 “ the vow he had made to the idol of the place. He  
 “ went alone into the temple, in order to perform his  
 “ vow, and, cutting off his own head, dropped it at  
 “ the feet of the image. Afterwards, when the  
 “ brahmin also entered the temple, he saw the  
 “ prince lying dead, and was terrified : he thought,  
 “ if I remain alone, people will suppose me to have  
 “ been his murderer. When many such reflections  
 “ had passed in his mind, he said, It will be best  
 “ for me to cut off my own head, and leave it also  
 “ at the feet of the idol. Then the brahmin cut  
 “ off his own head, and dropped down at the feet  
 “ of the image. A minute after, the wife also came  
 “ into the temple, and seeing both persons slain,  
 “ was astonished, not being able to account for what  
 “ had happened. She resolved to sever her own  
 “ head from her body, and to burn *with her husband*.  
 “ At that interval a voice issued from the temple,  
 “ O woman ! replace the severed heads on their re-  
 “ spective trunks, when they will be alive again. The  
 “ woman was so overjoyed on hearing these words,

زنده خواهند شد زن ازین آواز خوشنود شده  
 جلد سرشوی بر تن برهن و سر برهن برتن  
 شوی نهاد در حال هردو زنده کردیدند و پیش زن  
 ایستاده شدند باتن پسر رای و سر برهن قضیه  
 آغاز شد سرگشتن گرفت که این زن من است  
 تن میگفت که این قبیله من

طوطی چون این قدر حکایت تقریر کرد با خجسته  
 گفت که اگر عقل او را از مودن مینخواهی از و  
 پرس که مستحق آن زن کیست سرشوی  
 او یا تن شوی خجسته گفت ای طوطی اول مرا  
 بگو که مستحق کیست طوطی گفت مستحق آن  
 زن سرشوی اوست زیرا که سر جای عقل  
 است و سردار همه بدن سر است خجسته چون قصه  
 تمام شنید بعزم رفتن پیش محبوب بر خاست  
 در حال خروار آواز کرد و صبح ظاهر شد رفتن  
 او موقوف کردید

“ that, in her hurry, she placed her husband’s head  
 “ on the brahmin’s body, and put the brahmin’s  
 “ head upon her husband’s shoulders, and instantly  
 “ they were both restored to life and stood before  
 “ the woman. Then began a dispute between the  
 “ prince’s body and the brahmin’s head, each claim-  
 “ ing her for his wife.”

When the parrot had related thus far of the story,  
 he said to Khojisteh, “ If you want to try his under-  
 “ standing, ask him, which had a right to the wife,  
 “ the husband’s head, or the husband’s body ?”—  
 Khojisteh requested the parrot to instruct her on  
 this point ? The parrot replied, “ The rightful  
 “ owner of that woman is the husband’s head, be-  
 “ cause the head is the seat of wisdom, and presides  
 “ over the body.” When Khojisteh had heard the  
 end of the story, she stood up, with intention to go  
 to her lover : instantly the cock crowed, and dawn  
 appearing, her departure was delayed.

حکایت بیست و پنجم زنی که جهت  
خریدن شکر رفته با بقال هم بسترشد

چون آفتاب غروب کردید و ماه طلوع کرد  
خجسته پیش طوطی رفت و گفت می ترسم و دردل  
خود بسیار شرمندهام که چون با معشوق خواهم  
پیوست او از سبب دیر بر من غصه خواهد کردید  
نمیدانم که آن وقت چه غدر بکنم طوطی گفت  
ای که بانو هیچ فکر و اندیشه مکن زیرا که زنان  
بسیار غدر کردن می توانند و نهایت حاضر  
جواب میشوند غدر بای زنان بسیار شنیده ام  
و پسند کرده ام اگر اندکی توقف کنی حکایتی  
مختصر که زنی با شوهر خود چه غدر نیکو نموده عیاری  
بکار برده بود باتو بگویم خجسته پرسید که آن حکایت  
چگونه است

طوطی



## TALE THE TWENTY-FIFTH.

*Of a Woman, who, having gone to buy  
Sugar, had an Amour with a Grocer.*

WHEN the sun was set, and the moon got up, Khojisteh went to the parrot, and said, “ I am fearful, and in my own mind greatly confounded, lest when I join my lover, he may be angry with me because of the delay. I know not what artifice to practise on that occasion.” The parrot said, “ My mistress, it requires no thought or consideration ; for women are able to devise many artifices, and are exceedingly prompt at repartee. I have seen and approved many women’s tricks. If you will wait a little, I will tell you a short story of an excellent trick which a woman played her husband, and carried her point with her gallant.”— Khojisteh asked, “ What kind of story is that ?”

The

طوطی گفت که وقتی مردی بزن خود چند فلوس داد زنش برای خریدن شکر بیازار رفت و در دوکان بقالی آمد بقال چون زن را دید بر او مایل شد زن یک اثار شکر خرید و در گوشه چادر خود بست بقال با او سخنان مطایبه گفتن گرفت زن راضی شد القصه بقال او را درون خانه خود برد و او چادر خود را بر دوکان بقال گذاشت نایب بقال شکر از چادر زن گرفت و همان قدر یک در گوشه چادر او بست زن چون از اندرون بر آمد چادر بر داشت بنحانه خود روان شد چون نزد شوی رسد شوی چادر کشاده دید که یک است بازن گفت که این چه خنده است که با من میکنی برای شکر فرستاده بودم یک برای من آورده زن بی تامل گفت که هرگاه از خانه بیرون رفتم گاوی پس من دوید از ان سبب که منختم و بر زمین افتادم فلوس از دست من افتاد در انجا جستن مرا از مردمان شرم آمد ازین باعث یک آن

The parrot said: “ Once on a time a man gave  
 “ some feloose \* to his wife, who went to a grocer’s  
 “ shop in the market to buy sugar. As soon as the  
 “ grocer saw the woman, he had an inclination for  
 “ her. The woman bought a seer † of sugar, and  
 “ tied it in a corner of her veil. The grocer plied  
 “ the woman with pleasant discourse, and she yielded  
 “ to his desires. In short the grocer conducted her  
 “ into his own house, and she left her veil in the  
 “ shop. The grocer’s shopman took the sugar out  
 “ of her veil, and, substituting an equal quantity of  
 “ sand, tied it up in the corner of the veil. When  
 “ the woman came out again, she took up her veil  
 “ and returned home. When she came to her hus-  
 “ band, he untied the veil, and seeing it contain sand,  
 “ he said to her, Why, wife, what pleasantry is this  
 “ you are using with me ? I sent you for sugar, and  
 “ you have brought me sand. The wife, without  
 “ any hesitation, said, As soon as I got out of the  
 “ house an ox ran at me, upon which I took to  
 “ flight, and tumbled down on the ground ; the  
 “ money fell out of my hand, and as I was ashamed  
 “ to look for it before the men who were present, I  
 “ took

\* Pieces of copper coin.

† About two lbs.

آن زمین برداشت آورده ام فلوس درین  
 ریک خواهد بود مرد سردردی او بوسید و گفت اگر  
 فلوس کم شده هیچ مضایفه نیست چرا ریک  
 بسته آوردی القه زن چنان بی تامل شوی را  
 جواب داد که شوهرش بر او غصه نشد بلکه  
 رحم نمود

چون طوطی این حکایت تمام کرد خجسترا  
 گفت که حالا پیش محبوب خود برو مبادا اگر بر تو  
 غصه شود البتہ آنوقت ترا جواب خوب یاد خواهد  
 آمد خجسترا از سخنان طوطی تسلی شد چون  
 پاپوشش در پا کرد و خواست که بر خیزد هماندم  
 خروس آواز کرد و صبح ظاهر شد رفتن او موقوف  
 گردید

“ took up the sand from the spot, and have brought  
 “ it here : the money must be amongst this sand.  
 “ The husband kissed her from head to foot, and  
 “ said, The money, being lost, is of no consequence ;  
 “ but why did you trouble yourself to bring a  
 “ quantity of sand ? In short, the wife answering in  
 “ this manner without hesitation, the husband was  
 “ not angry, but even pitied her.”

The parrot, having finished this story, said to  
 Khojisteh, “ Arise, go to your lover ; and if per-  
 “ chance he should be angry with you, certainly  
 “ you will at the time think of some good excuse.”  
 Khojisteh was comforted by the words of the parrot.  
 When she put her shoes on her feet, and wanted to  
 have got up, the cock crowed, dawn appeared, and  
 her departure was deferred.



## حکایت بیست و ششم دختر تاجر و قبول نکردن پادشاه اورا

چون آفتاب غروب شد و ماه طلوع کرد  
 خجسته شرمنده صورت بر طوطی رفت و گفت  
 ای محرم راز من خرد مندان گشت اند که زنی بی  
 شرم از همه زنان بدتر است حالا میخواهم  
 که نزد مرد بیکانه نروم و در خانه خود بنشینم  
 و صبر کنم طوطی گشت ای که بانو هرچه میفرمائی  
 راست است لیکن می ترسم که اگر صبر  
 کنی حال تو چون پادشاه زوال خواهد کردید  
 خجسته پرسید که حکایت او چگونه است  
 طوطی آغاز کرد که در شهری بازرگانی بسیار  
 مال

## TALE THE TWENTY-SIXTH.

*The Merchant's Daughter, whom the King rejected.*

WHEN the sun was set, and the moon risen, Khojisteh, with a downcast countenance, went to the parrot, and said, "O thou possessor of my  
 " secret ! the sages have said, that a woman with-  
 " out shame is the worst of women :—Now I  
 " wish to avoid going to a strange man, and to sit  
 " at home patiently." The parrot answered, " My  
 " mistress, whatever you say is right ; but I fear  
 " that if you restrain yourself, your constitution  
 " will decline, like the king's." Khojisteh asked,  
 " What kind of story is his ?"

The parrot began : " In a certain city was a  
 " merchant, who had plenty of money and effects,  
 " and

مال و اشیا و اسب و فیل پیش خود میداشت  
 او را دختری بود نهایت خوب رو آوازهٔ حسن  
 او در ملک و شهرها رفت هر چند بازرگان و تاجر آن  
 آنملک با دختری تاجر شادی کردن خواستند  
 لیکن بازرگان قبول نکرد و تشیکه دختر مذکوره  
 لایق شادی شد روزی بازرگان خطی پیاد شاه  
 آن ملک نوشت فرستاد بدین مضمون که من  
 دختری دارم هجده ماه صورت دارد و رفتار هجده  
 تدر و کهسار و کشتار چون بلبل هزار داستان  
 جانوران پرند و بنوق شنیدن سخنها از هوا  
 می درایند و مست و بیهوش میشوند امید  
 که اگر پادشاه قبول فرمایند لایق حضرت است  
 و قدر من زیاده کرد پادشاه چون خط او خواند  
 بسیار خورم و خورسند کردید و با خود گفت  
 که هر که بنخت نیکو میدارد هر چیز از خود پیش  
 او می رسد پادشاه چهار وزیر داشت هر چهار را  
 فرمود که بنحانه بازرگان بروید و دختر او را به بینید  
 اگر

“ and kept horses and elephants. He had a very  
 “ handsome daughter, the fame of whose beauty  
 “ reached distant countries and cities. Merchants  
 “ and traders of that country wanted to marry  
 “ the merchant’s daughter ; but the father would  
 “ not accept of their proposals. When the young  
 “ woman became marriageable, one day the mer-  
 “ chant wrote and sent a letter to the king, couched  
 “ in the following terms:—‘I have a daughter, the  
 “ beauty of whose countenance resembles the moon,  
 “ her walk is graceful as the mountain pheasant,  
 “ and her voice may compare with the nightingale  
 “ with a thousand notes ; from the desire of hearing  
 “ her discourse, the birds are arrested in their flight,  
 “ and become intoxicated and senseless. I flatter  
 “ myself, that if your Majesty sees good, she is  
 “ worthy of your choice, and may be the means of  
 “ increasing my own rank in life.’ On the receipt  
 “ of this letter, the king was greatly delighted,  
 “ and said, Every thing comes of itself, to him who  
 “ is fortunate. The king had four viziers, to all  
 “ of whom he said, Go you to the merchant’s house,  
 “ take

اگر لایق من باشد در حال بیارید وزیران در  
 خانهٔ بزرگان رفتند و چون روی دختر او را دیدند  
 بیہوشش کردند و با یکدیگر مشورت کردند و  
 گفتند کہ اگر پادشاه چنین زن خوبصورت را  
 خواهد دید دیوانہ خواهد کردید و شب و روز نزد او  
 خواهد ماند بکار ملک توجہ نخواهد کرد و ہمہ امورات  
 تباه خواهد شد پس ہر چہار وزیر پیش پادشاه  
 رفتند و عرض کردند کہ آن دختر حسن خوب ندارد  
 ہمچو او در خانہٗ والا بسیار ہستند پادشاه کشت  
 کہ اگر این چنین است چنانکہ شما میگوئید  
 پس او را نمیخواہم القصہ پادشاه دختر تاجر را  
 بزنی خور نخواست تاجر مایوس شد و دختر را  
 با کوتوال آنشہر شادی کردہ داد روزی آن دختر  
 با خود کشت کہ من چنین خوبرو ہستم عجیب  
 است کہ پادشاه مرا قبول نکرد روزی خود را  
 پادشاه خواہم نمود القصہ یکروز پادشاه طرف  
 خانہ کوتوال میرفت آن زن بر بالا خانہ ایستادہ  
 شد



“ take a view of his daughter, and if she is worthy  
 “ of my choice, bring her immediately. The viziers  
 “ entered the merchant’s house, and, on beholding  
 “ the daughter’s face, were deprived of their senses.  
 “ They consulted together, and said, If the king  
 “ should see a woman with so beautiful a counte-  
 “ nance, he would lose his reason, and, remaining  
 “ with her night and day, will pay no attention to  
 “ the duties of royalty, so that all public affairs will  
 “ go to ruin. Then the four viziers returned to  
 “ the king, and thus reported : This virgin is not  
 “ remarkably handsome : in the royal palace are  
 “ many that have equal pretensions to beauty. The  
 “ king said, If it is as you represent, then I will  
 “ not marry her. In short, the king did not ask  
 “ the merchant’s daughter in marriage. The mer-  
 “ chant, in despair, married his daughter to the  
 “ cutwal of that city. One day the young woman  
 “ said to herself, It is extraordinary that the king  
 “ rejected me, who am so beautiful ; some time or  
 “ other I will shew myself to him. In short, one  
 “ day, as the king was passing by the cutwal’s ha-  
 “ bitation.

شد و خود را بیادشاه نمود پادشاه چون او را  
دید عاشق شد و وزیران را طلب کرد و گفت  
که چرا فلان سخن با من دروغ گفتید آنها عرض  
کردند که مایان میان خودنا مشورت کردیم که اگر  
پادشاه این زن را خواهد دید از کار ملک  
غافل خواهد شد پادشاه عذر وزیران را پسندید  
و از عشق آن زن بیمار شد ارکان دولت  
پادشاه را مصلحت دادند که آن زن را از کوتوال  
بنخواهید اگر بخوشی ندهد بزور بگیری پادشاه گفت  
که من پادشاه اینمملکت هستم زینهار این چنین  
نخواهم کرد زیرا که این کار از انصاف دور است  
پادشاهانرا نباید که این چنین ظلم بر رعایا و  
نوکران بکنند القصه پادشاه بعد چند روز در غم  
آن زن بیمار و حقیر گردید و از آن غم جان داد  
و مرد

طوطی چون اینحکایت تمام کرد خجسته را  
گفت که ترا مصلحت نیست که صبر کنی بر خیز  
و

“bitation, the woman was standing on the roof of  
 “the house, and shewed herself to the king, who,  
 “as soon as he saw her, fell in love; and, having  
 “sent for the viziers, said to them, Why did you  
 “tell me such false words? They answered, We  
 “unanimously agreed, that, if your Majesty were to  
 “see this woman, you would neglect the affairs of  
 “your kingdom. The king approved of the viziers’  
 “excuse, and his love for the woman affected his  
 “health. The ministers of state recommended, that  
 “the king should demand the woman of the cut-  
 “wal; and if he did not resign her willingly, that  
 “she should be taken from him by force. The  
 “king said: I am the prince of this kingdom; be  
 “careful how you advise: I will not be guilty of  
 “an action so very repugnant to justice; it does  
 “not become monarchs to behave with such ty-  
 “ranny towards their subjects and servants. In  
 “short, after a few days, the king was seized with  
 “melancholy on account of this woman; he became  
 “emaciated, and, at length, died of grief.”

The parrot having finished this story, said to the  
 jisteh, “It is not advisable for you to restrain your

و با معشوق خود ملاقات کن و اگر نه حال ترا  
 چون شاه زوال خواهد شد خجسته خواست که  
 برود در حال خروس آواز کرد و صبح ظاهر شد  
 رفتن او موقوف گردید

“ passion ; arise, and have an interview with your  
“ lover, or else you, like the king, will suffer in  
“ your health.” Khojisteh wanted to have gone ;  
instantly the cock crowed, and dawn appearing, her  
departure was deferred.



حکایت بیست و هفتم یک کلال و نوکر شدن  
او پیش بادشاهی و نهودن شاه  
سالار فوج اورا

چون خورشید سمت مغرب رفت خجسته با  
چشم پر اشک و دل پر از درد بر طوطی رفت و  
گفت که اعرابی پیش تونکری رفت و گفت که  
من بمکه خواهم رفت تونکر فرمود که برو او گفت  
که زاد ندارم تونکر گفت که تو اگر زاد نداری  
بمکه رفتن روا نیست زیرا که خدا مفلس را بمکه  
رفتن نقرموده است اعرابی گفت که من پیش  
شما برای خواستن چیزی زر آمده‌ام نه برای  
پرسیدن فتوی‌ای طوطی من هر شب پیش تومی  
آیم و توکلمات و حکایت با من تقریر میکنی صرف  
بطلب

## TALE THE TWENTY-SEVENTH.

*The Potter, who is taken into the service of a King, and made General of his Army.*

WHEN the sun went to the western quarter, Khojisteh, with her eyes full of tears, and an aching heart, went to the parrot and said, “ When an Arab went  
 “ to a rich man, and said, ‘ I will go to Mecca ;’ the  
 “ rich man answered, ‘ Go.’ He said, ‘ I have not the  
 “ means.’ The rich man replied, ‘ If you have not  
 “ money, it is not proper for you to go thither; for  
 “ God has not commanded those who are poor to  
 “ go to Mecca.’ The Arab returned, ‘ I come to you  
 “ in hopes of obtaining some money, and not to  
 “ consult you on a point of law.’—Thus do you re-  
 “ count to me maxims and fables, when I come merely  
 “ to ask permission to visit my lover, not to hear  
 “ advice and listen to stories.” The parrot said,  
 “ Be

بطلب رخصت می آیم نه برای شنیدن نصیحت  
 و حکایت طوطی کشت که از سخن نصیحت من  
 دلشک شود زیرا که در هر دو جهان سخنان نصیحت  
 نا صحت بکار می آید خجسته گفت که ای طوطی هر  
 نصیحت که مرا میگوئی می شنوم امشب که  
 تاریک است تنها رفتن می ترسم و میخواهم  
 که غلام خود را همراه خود ببرم  
 طوطی کشت که غلام کمینه است لایق همراه  
 بردن نیست زیرا که خردمندان گفته اند که بر  
 قوم کمینه اعتماد نباید کرد حکایت آن کلال  
 شنیده خجسته پرسید که آن حکایت چگونه است  
 طوطی گفت که روزی کلالی می بسیار نوشده  
 و مست شده بر لوزه و قرابه های سفالینه می افتاد  
 و روی و اندام او مجروح گردید بعد از مدت آن  
 زخمها رو به بهی آورد لیکن زخمهای که بر بدن شده  
 بود نشانهای او چنان مفهوم و معلوم میشد که زخم  
 شمشیر است یا تیر اتفاقاً فخط در شهر کلال افتاد  
 از آن

“ Be not uneasy at my words and exhortations, since  
 “ the advice of a friendly monitor is serviceable for  
 “ this world as well as for the next.” Khojisteh re-  
 joined, “ O parrot! I listen to every advice that you  
 “ give me ; to-night, being dark, I am afraid to go  
 “ alone, and want to take my own slave along with  
 “ me.” The parrot said, “ A slave is a menial ser-  
 “ vant, not fit to accompany you ; for the sages have  
 “ said, that no reliance ought to be placed on those  
 “ of low degree. Have not you heard the story of  
 “ the potter ?” Khojisteh asked, “ What kind of  
 “ story is this ?”

The parrot said : “ One day a potter, having drank  
 “ a quantity of liquor, was intoxicated, and, falling  
 “ over the pots and pans, cut his face and body.—  
 “ The cuts on his face were cured in a short time,  
 “ but the wounds in his body left such marks that  
 “ they resembled the scars of a sword or an arrow.  
 “ A famine happening in the potter’s town, he was  
 “ obliged to go to another place in quest of service.  
 “ The king of that country seeing such kind of scars  
 “ on the potter’s body, he thought this must be some  
 “ valiant man to have put himself in the way of re-  
 “ ceiving such wounds : thereupon the king engaged  
 “ him.

از آن سبب کلال بسفر رفت و نوکری خواست  
 و بشهر دینکر رسید چون پادشاه آن ملک  
 بدان قسم زخمها بر بدن کلال بدید پنداشت که  
 این مرد بسیار شجاع است ازین باعث چنین  
 زخمها بر خود گرفته است پس پادشاه او را  
 نوکرداشت و مرتبه او زیاده فرمود بعد چند روز پادشاه را  
 مهمی پیش آمد پادشاه آن کلال را سردار فوج  
 خود ساخت و خواست که او را برای جنگ دشمن  
 بفریسد کلال ترسید و بیمار گردید و از پادشاه عرض  
 کرد که من کلال هستم از من انجام کار جنگ  
 نخواهد شد پادشاه بسیار خندید و در دل خود  
 شرمند شد و در آن مهم دیکر را فرستاد  
 طوطی چون این حکایت تمام کرد خجسته را  
 گفت که غلام را همراه مبر بلکه تنها برو زیرا که از  
 کمیند قوم هیچ کار خوب نشو و خجسته خواست  
 که تنها برود در حال خردس آواز کرد و صبح ظاهر  
 شد رفتن او موقوف گردید



“ him, and exalted him to high rank. A few days  
 “ after, the king was engaged in a war, and made  
 “ the potter commander of his forces, and designed  
 “ to send him to oppose the enemy. The potter,  
 “ being terrified, fell sick, and said to the king, I  
 “ am a potter, and shall never be able to perform  
 “ military duty. The king laughed very heartily, but  
 “ within himself was ashamed, and he sent another  
 “ person to conduct the war.”

The parrot, having finished the tale, said to Kho-  
 jisteh, “ Don’t take a slave along with you, but go  
 “ alone, for no good actions can proceed from mean  
 “ persons.” Khojisteh wanted to have gone unat-  
 tended; instantly the cock crowed, and dawn ap-  
 pearing, her departure was deferred.

حکایت بیست و هشتم شیر و بچگان او  
و پرورش کردن او بچه شغال را

چون خورشید سمت مغرب رفت خجسته لباس  
مردانه پوشیده بطلب اجازت بر طوطی رفت  
طوطی چون خجسته را لباس مردانه دید بسیار خندید  
و با او گفتن گرفت که امشب تاریک است  
خوب کردی که لباس مردانه پوشیده و تنها  
آمده و غلام را همراه نه آوردی امروز یک طوطی  
دوست قدیم من می پرید و چون مرا در قفس  
دید نزد من آمد حکایتی از و شنیدم همچو آن  
حکایت که دی شب باتو تقریر کردم خجسته پرسید  
چگونه است

طوطی گفتن گرفت که وقتی در بیابانی شیری  
با

## TALE THE TWENTY-EIGHTH.

*The Lion and his Whelps, and how he fostered a young Jackal.*

WHEN the sun went to the western quarter, Khojisteh, arrayed in man's apparel, repaired to the parrot, to ask leave. The parrot laughed heartily at seeing Khojisteh dressed in man's clothes, and said to her, "As this is a dark night, you have done well in putting on man's clothes, and coming alone, instead of bringing the slave along with you. To-day, as a parrot, an old friend of mine, was flying, seeing me in the cage, he approached me, and from him I heard a tale similar to that I related to you last night." Khojisteh asked, "What is the nature of it?"

The parrot began : "Once on a time, a lion dwelt in a desert along with his female and two whelps.

با ماده و دو بچه خود میباند روزی شیر در اطراف  
 وادی و جنگل برای شکار میکردید هرچند تلاش  
 نمود و محنت بسیار کشید هیچ شکار نیافت  
 چون طرف خانه خود مرا جعت نمود بچه شغال  
 چند روزه در راه افتاده دید آنرا بر گرفت و پیش  
 ماده خود آورد و کشت امروز همین شکار یافته ام  
 دل من این را خوردن نمیخواهد و من یکد و روز  
 کرسنه می توانم ماند لیکن تو نمی توانی حالا این را  
 تناول کن ماده گفت تو نر هستی و سخت دل دبی  
 رحم تا هم او را نمیخوری من که ماده ام و دو بچه  
 میدارم و نرم دل هستم این را چگونه خورم لیکن  
 اكد فرمائی این یتیم را پرورش کنم و این بی  
 مادر را همچو مادران بدارم شیر گفت نیکو است  
 بعد یک دو ماه بچکان شیر و بچه شغال هر  
 اندک بزرگ و کلان شدند شیر بچکان بچه  
 شغال را برادر بزرگ خود می پنداشتند و همچو  
 برادران با هم بازی میکردند روزی هر بچکان  
 بشکار

“ One day he roamed about the woods and thickets in  
 “ quest of game ; but, notwithstanding all his search  
 “ and labour, not being able to find any thing, was  
 “ returning towards his own den, when he saw, lying  
 “ on the ground, a jackal cub only a few days old :  
 “ he took it up, and brought it to the lioness, saying  
 “ to her, This is all the game I have picked up to-  
 “ day ; I cannot find in my heart to eat it : I can  
 “ fast one or two days, but you are not able to do  
 “ so ; therefore eat this. The lioness answered,  
 “ You are a male, whose heart is hard and void of  
 “ compassion, yet will not eat it ; how then can I,  
 “ who am a female with two young ones, and have  
 “ a tender heart, devour it ? Nay, if you command  
 “ me, I will nourish this orphan, and supply the place  
 “ of its mother. The lion replied, It is well. A  
 “ month or two after this, the lion’s whelps and the  
 “ young jackal, all three were increased in size. The  
 “ lion’s whelps now and the young jackal was their  
 “ brother, and they played together as such. One  
 “ day these three young ones went to hunt together,  
 “ and



بشکار رفتند و پیل را دیدند. بچکان شیر طرف  
 پیل دویدند و بچه شغان از انجا کرینخت وزیر  
 درختی پنهان شد شیر بچکان چون برادر بزرگ را  
 گریزان دیدند آنها هم کرینختند بعد یک ساعت هم  
 بچکان بنحانه آمدند احوال خود را با مادر گفتند مادر  
 گفت که او بچه شغال است بها در چگونه شود و  
 کار جنگ چه داند

طوطی چون این حکایت تمام کرد خجسته را  
 گفت حالا بر خیز و پیش محبوب خود برو خجسته  
 خواست که برود در حال خردس آواز کرد و صبح  
 ظاهر شد رفتن او موقوف گردید

“ and saw an elephant. The young jackal fled from  
 “ the place, and hid himself under a tree. The lion  
 “ whelps, on seeing their elder brother run away,  
 “ fled also. An hour after, all the young ones came  
 “ home together, and told their adventure to the  
 “ lioness ; who then observed, He is the cub of a  
 “ jackal ! how should he be valiant ? and what does  
 “ he know of war ? ”

The parrot having finished this story, said to  
 Khojisteh, “ Stand up now, and go to your lever.”  
 Khojisteh wanted to have gone : immediately the cock  
 crowed, and dawn appearing, her departure was de-  
 ferred.

## حکایت بیست و نهم یک امیر و پنهان داشتن مار در آستین خود

چون خورشید سمت مغرب رفت و ماه از افق  
مشرق بر آمد خجسته پراز اشک چشم بر طوطی  
رفت و گفت که از آتش عشق دل من کباب  
شده است امشب بهر صورت بر محبوب خواهم  
رفت طوطی چون خجسته را دید که امشب او برای  
رفتن بسیار اضطراب دارد ترسید و با خود اندیشید  
و گفت که ای که بانو من از خدا میخواهم  
که تو جلد بمعشوق خود برسی و هر شب ترا  
رخصت میدهم لیکن تو خود توقف میکنی و رفتن  
نمیتوانی نمیدانم که بخت تو چگونه است حالا بر  
خیز و جانب معشوق خود برو لیکن باید که بر دشمن  
اعتماد

## TALE THE TWENTY-NINTH.

*The Nobleman who concealed a Snake in his Sleeve.*

WHEN the sun went to the western quarter, and the moon appeared above the eastern horizon, Khojisteh, whose eyes were full of tears, repaired to the parrot, and said, “ My heart is consumed with the  
 “ fire of love ; to-night, by all means, I will go to  
 “ my sweetheart.” When the parrot saw that Khojisteh was particularly anxious this night to go to her lover, he was alarmed, and, after considering with himself, said, “ My mistress, I wish to God to send  
 “ you quickly to your lover, and every night I give  
 “ you leave : but you yourself are in delay, and are  
 “ not able to go ; I know not what has befallen you.  
 “ Now arise and go to your lover ; but place no con-  
 “ fidence in any enemy, otherwise you must meet

اعتماد نکنی و کرنه همان خوابی دید که امیری از  
 مار دید خجسته پرسید که آن حکایت چگونه است  
 طوطی آغاز کرد که روزی امیری بشکار رفت  
 ناگاه ماری ترسان پیش او رسید و کشت ای  
 امیر مرا جابده که پنهان شوم امیر کشت پرا ترسان  
 هستی کشت که دشمن برای کشتن من چوبی گرفت  
 دنبال من می آید امیر بر مار رحم نمود و در استین  
 خود او را جای داد مار در استین امیر پنهان شد  
 بعد یک لحظه مردی با چوب اینجا رسید و کشت که  
 ماری سیاه از پیش من گریخته آمده اینجا کسی  
 او را دیده است امیر کشت نه آن مرد چپ و  
 راست نظر کرد مار را ندید راه خود پیش گرفت  
 امیر گفت ای مار دشمن تو رفت اکنون تو نیز  
 راه خود پیش گیر مار گفت که ترا خواهم کزید و  
 خواهم کشت بعد آن خواهم رفت نمدانی که من  
 دشمن توام تو سخت احمق هستی که بر من  
 اعتماد کردی و رحم نموده مرا باستین خود جا  
 دادی



“ with the same return as the nobleman experienced  
 “ from the snake.” Khojisteh asked, “ What is the  
 “ nature of the story ?”

The parrot began: “ One day, as a nobleman was  
 “ hunting, a frightened snake came to him, and said,  
 “ O my lord, allow me to conceal myself in some  
 “ place! The nobleman asked, Why are you afraid?  
 “ He said, An enemy with a stick is pursuing me  
 “ to kill me. The nobleman pitied the snake, and  
 “ admitted him into his own sleeve, where he lay  
 “ concealed. An instant after, a person with a stick  
 “ came to the spot, and said, A black snake escaped  
 “ from me and ran this way—has any body seen it?  
 “ The nobleman answered, No. The man with  
 “ the stick in his hand looked about, but, not seeing  
 “ the snake, went his way. The nobleman said to  
 “ the snake, Your enemy is departed; do you also  
 “ go your own way. The snake answered, I will  
 “ bite and kill you, after which I will go: know  
 “ you not that I am your enemy? You are an  
 “ egregious blockhead to have had reliance on me,  
 “ and out of compassion to have admitted me into  
 “ your sleeve. The nobleman said to the snake, I  
 “ have

دادي امير گفت اي مار با تونيكې كرده ام چرا با  
 من بدې كردن مينخواهې مار گفت كه خرد مندان  
 گفته اند كه باهر كس نيكې كردن خوب نيست  
 امير در دل خود ترسيد و پشيمان گرديد و در دل  
 خود انديشيد كه الحال چگونه از دست او جان  
 بر شوم و اين را از آستين بيرون كنم چستي  
 بكار برد و مار را گفت اي مارماري ديكر مي آيد  
 من و تو اين سخن را پيش اين مار اظهار كنم  
 اكر اين سخن تو پسند كند پس هر چه خواهې با من  
 بكن مار چون روي خود كردانيد و بطرف مار ديكرديد  
 في الحال امير قابو يافته سنكي بر سر مار زد و آنرا  
 كشت

خجسته چون اين حكايت تمام شنيد طوطي را  
 گفت كه نصيحت تو قبول كردم و حكايت تو  
 شنيدم حالا يك سخن من بشنو تو مرا  
 بخوشي خود رخصت كن طوطي گفت بر خيز و  
 توقف مكن و بمعشوق خود برس كه خوشي  
 من

“ have done good to you ; why want you to render  
 “ me evil ? The snake replied, The sages have said,  
 “ It is not right to do good to every person. The  
 “ nobleman in his own mind was frightened, and re-  
 “ pented of what he had done, and thought to him-  
 “ self, By what means can I deliver my life from his  
 “ designs, and get him out of my sleeve ? He was  
 “ prompt in the business, and said to the snake, Here  
 “ comes another of your species ; lay our matter before  
 “ him, and if he approves of your sentiments, then  
 “ treat me as you please. Hereupon the snake  
 “ turned his head in order to look at the other,  
 “ when the nobleman seizing the opportunity, struck  
 “ a stone against the snake’s head, and killed it.”

When Khojisteh had heard the story to the end,  
 she said to the parrot, “ I approve of your exhorta-  
 “ tion, and have listened to your tale ; now hear one  
 “ word of mine—Be pleased to give me leave.”—  
 The parrot said, “ Arise, and delay not, and go to  
 “ your

من بهمین است خجسته بر خاست و روانه شد که  
 خروس آواز کرد خجسته خروس را دشنام کویان  
 باز نزد طوطی آمد و گفت حالا صبح ظاهر شد  
 وقت رفتن نیست القه آن شب بهم رفتن او  
 موقوف کردید

“ your lover, for that is my wish.” Khojisteh stood up, and set out. The cock crowed : Khojisteh abused the cock, and coming again to the parrot, said—  
“ Now that day has appeared, it is not a time for  
“ me to go.” In short, this night also her departure was deferred.



## حکایت سیم يك سپاهی و زرگر و کشته شدن زرگر جهة مال

چون خورشید بسمت مغرب رفت و شام  
گردید و ستاره برآمد خجسته قدری میوه بخورد و موی را  
شانه کرد و سرمه در چشم کشیده پوشاک خوب  
پوشیده از زر و زیور کوشش و کردن آراسته  
بطلب اجازت پیش طوطی رفت و گفت ای  
محرم راز اشارت کن تا بروم طوطی گفت  
که یک نصیحت من یاد دار که با کسی راز خود  
مکو و کر نه راز تو فاش خواهد شد چنانکه راز  
زرگری فاش شد خجسته پرسید حکایت او  
چگونه است

طوطی آغاز کرد که در شهری زرگری بود مالدار

## TALE THE THIRTIETH.

*The Soldier and the Goldsmith, the latter of whom lost his Life from the Love of Money.*

WHEN the sun sunk into the western quarter, and it was evening, the stars appeared, Khojstech ate some fruit; she combed her hair, and having applied collyrium to her eyes, put on fine apparel, and bedecked her ears and neck with gold and jewels, and then went to the parrot to ask leave, saying, “O thou possessor of my secret, make a sign for me to go!” The parrot said, “Keep in remembrance a maxim of mine—Not to tell one’s secret to any one, otherwise it will be discovered; just as the goldsmith’s secret was found out.” Khojstech asked, “What is his story?”

The parrot began: “In a certain city was a wealthy goldsmith. A soldier thought him his

یک سپاهی اورا دوست خود می پنداشت و  
 بدوستی او اعتماد داشت روزی سپاهی مذکور  
 در راه کیسه پر از زر یافت و اورا کشاد و شمرد  
 دو صد و پنجاه اشرفی بود سپاهی مع اشرفی  
 پیش زرگر شادان رفت و گفت بخت نیکو  
 دارم که بی محنت این قدر زر در راه یافتم  
 پس آن همه زر بزرگر سپرد بعد چند روز سپاهی  
 زر خود خواست زرگر گفت دروغ میگوئی مرا  
 کنی حواله کردی ترا دوست خود دانستم و نمیدانستم  
 که این چنین دشمن هستی میخوابی که بدروغ  
 زر از من بگیری سپاهی لاچار شده نزد قاضی  
 رفت و احوال خود ظاهر کرد قاضی پرسید کسی  
 گواه داری گفت نه قاضی با دل خود گفت که قوم  
 زرگران بسیار بی ایمان و دزد میشود هیچ عجب  
 نیست که او دزدیده باشد القصد قاضی زرگر  
 و زن زرگر را طلبید و هر چند پرسید آنها اقرار  
 نکردند قاضی اورا گفت که من خوب مدانم که  
 زر

“ friend, and believed him sincerely attached to his  
 “ interest. One day the soldier found on the road  
 “ a purse full of money, and having opened it,  
 “ counted two hundred and fifty gold mohurs. The  
 “ soldier carried the mohurs to the goldsmith, and  
 “ rejoicing, said, I am very fortunate that, without  
 “ labour, I have found this sum of money on the  
 “ highway. He then gave all the money in charge  
 “ to the goldsmith. Some days after, the soldier  
 “ wanted his own money. The goldsmith said, You  
 “ tell a falsehood ; when did you entrust your mo-  
 “ ney to me? I imagined you my friend, not know-  
 “ ing you to be such an enemy ; you want to get  
 “ money by fraud. The soldier, having no alterna-  
 “ tive, went to the Cazy ; who asked him, Have you  
 “ any person as a witness ? He answered, No. The  
 “ Cazy thought to himself, Goldsmiths are a faith-  
 “ less set of people, and thieves, so that it is not at  
 “ all improbable but he may have stolen the money.  
 “ In short, the Cazy sent for the goldsmith and his  
 “ wife ; but to all his interrogations they would not  
 “ confess. The Cazy said to them, I know very well  
 “ that

زر او گرفته اگر نمیدهی ترا بمجهنم خواهم فرستاد  
 پس قاضی درون خانه رفت و در صندوق قی دو  
 شخص را نشانده آن صندوق را در یک حجره  
 نهاده بعد از آن بیرون آمد و باز زر را گفت که اگر زر  
 او دادن قبول نمیکنی فردا ترا خواهم کشت پس  
 او را باز او در آن حجره بند فرمود زن وقت نیم  
 شب زر را گفت که تو اگر زر او گرفته مرا بگو  
 که کجا نهاده زر را گفت در فلان جای زیر زمین  
 نهاده ام القصه چون شب گذشت و آفتاب بر آمد  
 قاضی زرگر و زن او را طلبید و رو بروی او از آن دو  
 شخص که در صندوق بودند پرسید که زرگر باز  
 خود بشب چه گفت آنها هر چه شنیده بودند با  
 قاضی گفتند قاضی مردمان خود را بنحانه زرگر فرستاد  
 و آنجای که کیسه زر نهاده بود نشان داد چون  
 زمین را کندیدند کیسه زر یافتند و پیش قاضی  
 بردند قاضی آن کیسه زر را بسپاهی داد و زر را  
 بردار کشید



“ that you have taken the money ; if you do not  
 “ restore it, I will send you to hell. Then the Cazy  
 “ entered the house, and concealed two persons in  
 “ a chest placed in one of the chambers. After so  
 “ doing, he came out, and again said to the gold-  
 “ smith, If you do not consent to restore his money,  
 “ to-morrow I will put you to death. He then gave  
 “ orders that the goldsmith and his wife should be  
 “ shut up together in that chamber. At midnight  
 “ the woman said to the goldsmith, If you did take  
 “ this money, tell me where you have put it ? The  
 “ goldsmith said, In such a place, I put it into the  
 “ ground. In short, when the night was ended, and  
 “ the sun rose, the Cazy sent for the goldsmith and  
 “ his wife, and, confronting them with the two per-  
 “ sons who had been in the chest, asked the latter  
 “ what conversation the goldsmith had with his wife  
 “ the preceding night ? They related to the Cazy  
 “ whatever they had heard. The Cazy sent his own  
 “ men to the goldsmith’s house, and described the  
 “ spot where the purse of money had been put, and  
 “ on digging up the ground they found it and brought  
 “ it to the Cazy. He restored the purse to the sol-  
 “ dier, and hanged the goldsmith on a gibbet.”

The

طوطی چون این حکایت تمام کرد خجسته را  
گفت که اگر نذر کر با زن خود راز نمیکفت فاش  
نمی شد حالا بر خیز و پیش معشوق برو خجسته  
خواست که برود در حال خروس آواز کرد و صبح  
نمود شد رفتن او موقوف گردید

The parrot having finished this story, said to Khojisteh, " If the goldsmith had not told the secret to his own wife, it would not have been discovered. " Now arise and go to your lover." Khojisteh stood up ; instantly the cock crowed, and the dawn appearing, her departure was deferred.

حکایت سی و یکم یک تاجر و زدن حجام  
بر هبنان را

چون خورشید سمت مغرب رفت و ماه طلوع  
کرد و ستارگان بر آمدند خجسته پارچه زر بفت  
پوشید و کوشش و کردن از زر و زیود آراست  
و بطلب اجازت بر طوطی رفت و گفت میخوام  
که وقت نیم شب پیش محبوب بروم اینوقت  
حکایت مختصر بگو

طوطی گفت که در شهری بازرگانی بود مالدار  
فرزندى نداشت روزی با خود کشت که من در  
جهان مال بسیار جمع کرده ام اما فرزندى ندارم  
که بعد مردن من دولت بگیرد مصلحت آنست  
که همه مال خود بدرویشان و مفلسان و یتیمان دهم  
القصه

## TALE THE THIRTY-FIRST.

*Of the Merchant, and the Barber's beating  
the Brahmins.*

WHEN the sun went into the western side, and the moon got up, and the stars appeared, Khojisteh having put on apparel of gold brocade, ornamented her ears and neck with gold and jewels, and went to the parrot to ask leave, saying, “ I want to go to  
“ my lover at midnight; now tell a short story.”

The parrot said: “ In a certain city was an opulent merchant, who had not any child. One day he said to himself, I have amassed a great quantity  
“ of riches in this world, but have not any child to  
“ possess my wealth at my decease; it is advisable  
“ for me to dispose of all my property amongst der-  
“ veishes, the poor, and orphans. In short, he gave



القصه همه مال خیرات کرد همان شب شخصی را  
 بنحواب دید پرسید کیستی گفت که من صورت  
 اصل بنحت توام چون امروز همه مال خود بدرویشان  
 دادی و هیچ برای خود نداشتی من فردا بصورت  
 برهمن پیش تو خواهم آمد آنوقت چند بار چوب  
 برسر من خواهی زد بر زمین خواهم افتاد و زر خواهم  
 شد هر عضوی که بنحوابی تراستی در حال عضوی  
 دیگر آنجا درست خواهد شد روز دیگر حجامی  
 در ریش بازرگان حجامت میکرد آنوقت برهمن  
 رسید بازرگان بر خاست و چند بار چوب برسر  
 برهمن زد او بر زمین افتاد و زر کردید بازرگان  
 حجام را چند روپیه داد و گفت این باکسی مگو  
 حجام پنداشت که هر که برهمن را چوب میزند برهمن  
 زر میگردد حجام در خانه خود رفت و چند برهمن را  
 بنحانه خود طلبد و ضیافت کرد بعد ان چوپایی  
 کران بر گرفت و برسر برهمنان چنان زد که سرمای  
 آنهای شکست و خون روان شد برهمنان شور و  
 فریاد

“ away all his property in charity. That very night,  
 “ in a dream, he saw a person, to whom he said,  
 “ Who art thou? The vision answered, I am the  
 “ archetype of your destiny : Forasmuch as you have  
 “ this day disposed of all your riches amongst the  
 “ poor without having reserved any part to yourself,  
 “ I will visit you to-morrow under the semblance  
 “ of a brahmin, when do you strike me several blows  
 “ on the head with a stick, on which I will fall to  
 “ the ground, and be converted into gold ; whatever  
 “ member you may require cut it off, and imme-  
 “ diately its place will be supplied with another limb.  
 “ The next day a barber was shaving the merchant’s  
 “ beard, at which time a brahmin arrived. The mer-  
 “ chant got up, and with a stick struck the brahmin  
 “ several times on the head, who fell on the ground  
 “ and was changed into gold. The merchant gave  
 “ the barber some rupees, and said, Tell not this  
 “ *adventure* to any one. The barber concluded, that  
 “ upon any person striking with a stick a brahmin  
 “ he would be turned into gold. The barber went  
 “ to his own house, when he invited several brah-  
 “ mins, and gave a feast ; after which he took up  
 “ a stick and repeatedly belaboured the brahmins on  
 “ their

فریاد آغاز کردند مردمان بسیار جمع شدند و  
 حجام را پیش حاکم بردند حاکم او را پرسید که  
 چرا برهمنانرا زدی گفت که من در خانه فلان  
 بازرگان رفته بودم برهمنی پیش او آمد بازرگان چند  
 چوب بر سر او زد برهمن زر کردید پنداشته بودم که  
 اگر کسی برهمنی را چوب بزند برهمن زر میشود  
 ازین طمع من نیز برهمنانرا زدم کسی زر نکردید  
 بلکه فتنه واقع شد حاکم آن بازرگانرا طلبید و گفت  
 این حجام چه میکوید بازرگان گفت این نوکر من  
 بود از چند روز دیوانه کردید حاکم سخن بازرگان را  
 باور کرد و حجام را راند

طوطی چون این حکایت تمام کرد خجسته را گفت  
 حالا بر خیز خجسته بر خاست و عزم رفتن نمود در  
 حال خردس آواز کرد و صبح ظاهر شد رفتن او  
 موقوف گردید

“ their heads in such a manner that their pates were  
 “ broken, and blood flowed. The brahmins began  
 “ to vociferate their complaints, which brought to-  
 “ gether a crowd of people, who dragged the bar-  
 “ ber before the magistrate. The judge asked him,  
 “ Why did you beat the brahmins ? He answered,  
 “ Because when I was at the house of a certain mer-  
 “ chant a brahmin entered, to whom the merchant  
 “ gave several blows on the head with a stick ;  
 “ whereupon he was changed into gold ; and I there-  
 “ fore supposed that on any person beating a brah-  
 “ min with a stick he would be thereby turned into  
 “ gold : Covetous of this gain, I also beat the brah-  
 “ mins : not one is changed into gold ; but mis-  
 “ chief has ensued. The magistrate sent for the  
 “ merchant, and asked, What is it that this barber  
 “ saith ? The merchant replied, He was my servant,  
 “ and some days ago went out of his mind. The  
 “ magistrate gave credit to the merchant’s assertion,  
 “ and drove away the barber.”

The parrot having finished this story, said to Kho-  
 jisteh, “ Now arise.” She stood up, and was in-  
 clined to go, when the cock crowed, and the dawn  
 appearing, her departure was delayed.

حکایت سی و دوم یک غوک و زنبور و مرغ  
که پیل را کشته بودند

چون افتاب در مغرب رفت و ماه تاب ظاهر  
شد خجسته بر طوطی رفت و رخصت خواست  
طوطی گفت که ای کد بانو شاد باش و هیچ فکر  
مکن در کار تو البتہ سعی خواهم کرد و ترا بسحبوب  
تو خواهم رسانید خجسته گشت که ای سبز پوش  
هرچند من و تو یک دل شده کوشش و جهد  
میکنم لیکن هیچ کار بر نمی آیدند انم که بخت من  
چرا این چنین نحس شده طوطی گشت که ای  
خاتون من نمدانی که وقتی غوکی و زنبوری و  
مرغی یکدل شده بودند و پیل را که مرید ترین  
جانوران است از پا در آوردند چگونه و چو نیست  
که



## TALE THE THIRTY-SECOND.

*The Frog, the Bee, and the Bird, who  
killed the Elephant.*

WHEN the sun was sunk into the west, and moonshine appeared, Khojisteh went to the parrot, and asked leave. The parrot said, “ Rejoice, my mistress ! be not in the least thoughtful : I will most undoubtedly exert myself in your business, and bring about your meeting with your lover.” Khojisteh answered, “ O thou greencoat ! notwithstanding you and I, with one mind, exert our joint endeavours, yet they produce no effect. I know not why my stars are so unpropitious.” The parrot replied, “ Know you not, madam, that, once on a time, a frog, a bee, and a bird, by means of their unanimity, vanquished an elephant, the most tremendous of all beasts : how is it, then, that our  
“ joint



که از من و تو کاری بر نمی آید خجسته پرسد که  
حکایت آن چگونه است

طوطی گفتن آغاز کرد که در شهری درختی بود  
چون چتر مدور در آن درخت صعوه ضعیف بیضه  
نهاده بود روزی پیلی در آنجا رسید و تن خود را  
باتنه درخت خاریدن گرفت و از آسیب  
زور آن بیضه از درخت بیفتاد صعوه بیچاره از  
غایت اضطراب می پرید و خود را بدان شاخ  
میزد و میکریست لیکن نه با پیل چه کند  
صعوه با خود گفت که دشمن قویرا بمکر و حیل دفع  
باید کرد صعوه را دوستی بود که او را مرغ دراز  
نوک گفتندی بر او رفت و قصه خود باز نمود  
و گفت که پیلی بر من تعدی کرده است حیل  
بکن و تدبیری بساز و انتقام من از او بخواه  
که دوستان بمصیبت بکار آیند مرغ گفت مهم  
پیل سخت کاریست از تنها راست نیاید مرا  
دوستی است زنبور بغایت دانا با او مشورت  
بکنم

“ joint exertions cannot effect our purpose?” Kho-jisteh desiring to know the story,

The parrot began: “ In a certain city was a tree  
 “ resembling a round umbrella, wherein an inoffen-  
 “ sive Saweh\* had laid her eggs. One day an ele-  
 “ phant came there, and began scrubbing his body  
 “ against the trunk of the tree, and, from the vio-  
 “ lence of the shock, the eggs fell out of the tree.  
 “ The poor Saweh fluttered about in great perturba-  
 “ tion, beat herself against the branches, and wept;  
 “ but what can a flea do in opposition to an ele-  
 “ phant? The Saweh said to herself, A powerful  
 “ enemy must be subdued by art and stratagem.—  
 “ She had a friend, another bird, called the Long-  
 “ bill, to whom she repaired, and, making her com-  
 “ plaint, said, An elephant has oppressed me ! con-  
 “ trive some stratagem to revenge me on him ; for  
 “ friends are serviceable to us when we are labour-  
 “ ing under misfortunes. The bird said, It is an  
 “ arduous undertaking to war with an elephant, and  
 “ without assistance cannot succeed. I have a friend,  
 “ a Bee, who is remarkable for his wisdom ; him I  
 2 P “ will

\* A little bird, resembling a sparrow, with a red head.

بلنم پس آنها پیش زنبور رفتند و احوال را ظاهر  
 نمودند زنبور چون این قصه شنید ترسید و گفت  
 که مدت است که درکار دوستان کمر بسته ام اما  
 مرا دوستی است سردار شکر غوک این قصه با و  
 باز باید کرد پس صعوه و زنبور و درازنوک  
 هر سه بر غوک رفتند و احوال باز نمودند و از و  
 مدد خواستند غوک بر شکستن پیضه بسیار تاسف  
 کرد و گفت که خاطر جمعه دارید بحید کوه را پست  
 توان ساخت پس غوک کشت که برای دفع پیل  
 حید در خاطر میگذرد و آن اینست که زنبور  
 نزدیک کوشش پیل رود و او را از آواز نرم خود  
 مست کند چون پیل مست شود مرغ درازنوک  
 بنوک منتظر خود هر دو چشم او بر کشد و جهان  
 روشن بر او تاریک سازد چون چند روز بگذرد و  
 تشنگی بر و غالب شود من بیایم و پیش او  
 آواز کنم او آواز من بشناسد و در دل خود  
 گوید که غوک جا بید بود آنجا آب باشد پس  
 ونبال

“ will consult. They accordingly went together to  
 “ the bee, and set forth all the circumstances. When  
 “ he heard the case, he expressed his apprehensions,  
 “ and said, I have long devoted myself to the service  
 “ of my friends; however, out of sincere regard, I  
 “ wish that this story may be told to the general of  
 “ the army of frogs. Thereupon the Saweh, the Bee,  
 “ and the Longbill, all three went together to the  
 “ Frog; they acquainted him with the particulars,  
 “ and entreated his assistance. The frog expressed  
 “ great concern at the destruction of the eggs, and  
 “ said, Make your mind easy; for, by art, even a  
 “ mountain may be levelled. The frog added, There  
 “ now occurs to my mind a stratagem whereby the  
 “ elephant may be overcome, and which is this: Let  
 “ the bee approach the elephant’s ear, and vex him  
 “ with a continued gentle buzzing; and when he is  
 “ furious, the bird with the long bill shall apply the  
 “ point of his beak to the elephant’s eyes, and pluck  
 “ them both out, and turn his light in this world  
 “ into darkness. Some days afterwards, when he  
 “ is tormented with thirst, I will get before him,  
 “ and begin croaking; he will know my voice, and  
 “ say to himself, There must be water in a place

دنبال من روان شود من او را بجائی افکنم که  
 آواز اینجا بر خاستن نتواند و آواز او کسی نشنود  
 و چند روز فاقه کشیده از خود هلاک شود پس  
 آنها همچنان کردند و پیل را بحیل و فریب هلاک  
 ساختند

چون طوطی این حکایت تا اینجا رسانیده خجسته را  
 گفت که دوسه جانور ضعیف بهمت بستند و آن  
 چنان پیل را هلاک نمودند ما دو کس بهمت می  
 بندیم چون است که غرض حاصل نشود و حالا  
 زود بر خیز و جانب معشوق برو خجسته خواست  
 که برود هماندم خروس آواز کرد و صبح ظاهر شد  
 رفتن او موقوف گردید



“ where there are frogs : then, following me, he  
 “ shall plunge into such a place that he shall not  
 “ be able to get out of it ; and as no one shall hear  
 “ his cry, after striving some days he will die of him-  
 “ self. Thus they acted; and by art and stratagem  
 “ killed the elephant.”

The parrot, having brought the tale to this part,  
 said to Khojisteh, “ Two or three feeble animals  
 “ formed a resolution, and destroyed such a mighty  
 “ elephant. We two persons, with our resolutions,  
 “ how can we fail accomplishing our desire? Now  
 “ arise quickly and go to your lover.” Khojisteh  
 wanted to have gone ; at that instant the cock crowed,  
 and the dawn appearing, her departure was deferred.



حکایت سی و سیوم فغفور چین و عاشق  
شدن او بخواب بر مملکه روم

چون آفتاب غروب شد و ماه طلوع نمود خجسته  
متشکر بر طوطی رفت و گفت ای رفیق شنیده‌ام  
که یکی از بزرگان پرسید که عشق چیست گفت  
عشق مرگی است در زیست اکنون این عشق  
کار من بجائی رسانیده که آینده ترک عشق  
میںخواهم که بگیرم و نام عشق نبرم طوطی گفت  
ای خجسته از کشتن و کردن بسیار ثنات است  
عشق را با صبر چه نسبت و عاشق بی معشوق  
چگونه زید اگر زن بی مرد ماندی مملکه بی شوی  
بودی هر چند که سالها از مرد اختر ار کرده بود آخر شوی  
کرد خجسته پرسید که حکایت او چگونه است

طوطی

### TALE THE THIRTY-THIRD.

*The Emperor of China, in a dream, falls in love with the Queen of Room.*

WHEN the sun had set, and the moon was risen, Khojisteh, full of thought, went to the parrot, and said, “ O thou, who art my associate ! I have heard  
 “ that some one asked a great man, What is love ?  
 “ He answered, Love is a kind of death in the midst  
 “ of life. Now this same love, which is my occupation,  
 “ is arrived at such a pitch that I wish to  
 “ relinquish it altogether, and not even to mention  
 “ the word *love* in future.” The parrot said, “ O  
 “ Khojisteh, there is a wide difference between speaking  
 “ and acting. What relation hath love with patience ?  
 “ and can the lover exist without the mistress ? If a woman  
 “ could live (continued he) unconnected with man, then the  
 “ queen of Room had remained single ; but notwithstanding she  
 “ had for years felt an aversion towards man, she at last  
 “ took unto herself a husband.” Khojisteh asked—  
 “ What kind of story is this ?”

طوطي گفت چنين کويند که وقتي فغفور چين را  
 وزير ي بود دانا روزي فغفور چين در خواب  
 بود آن وقت وزير براي مصلحت ملڪي بيامد و  
 فغفور را بيدار کرد فغفور چون بيدار شد تيغ  
 بر کشيد و دنبال وزير کرد وزير از پيش او کرخت  
 و خود را در خانه ديگر افکند فغفور دست بزد و  
 جامه بدريد و غوغا کرد ارکان دولت گفتند که ترا  
 چه شده است گفت که مرا اين لخطه در خواب  
 جاي نمود در انجا زني را ديدم که گاهي چنين زن  
 خوبصورت ندیده بودم گاهي او بردست من بوسه  
 ميداد و گاهي من سر خود در پاي او مي نهادم  
 درين اثنا وزير مرا از خواب بيدار کرد القصه  
 فغفور هم وقت آن صورت را ياد ميکرد اورا  
 وزير ي ديگر نقاشش پيشه بود فغفور چنانچه صورت  
 آن زن تقرير کرد وزير تصوير آن کشيد و در راه  
 صومعه ساخت هم روز انجا بودي و هر که از راه  
 دور رسيد ي آن تصوير را بد و نمود ي و گفتي که  
 شما

The parrot said—" It is thus related : Once on  
 " a time, there was an emperor of China, who had  
 " a wise vizier. One day, when the emperor was  
 " asleep, the vizier, having come to consult him on  
 " some affairs of government, awaked him. The  
 " emperor, on being roused from his sleep, drew his  
 " sword, and pursued the vizier, who fled from his  
 " presence, and escaped into another house. The  
 " emperor smote his hands together, rent his gar-  
 " ments, and uttered exclamations. The ministers  
 " of state said, What has befallen you? He an-  
 " swered, At that juncture I saw in a dream a place  
 " where was a woman surpassing in beauty all I  
 " have ever beheld. Sometimes she kissed my hands,  
 " and sometimes I placed my head on her feet ;  
 " at that instant the vizier awaked me out of the  
 " dream. In short, the emperor was continually  
 " contemplating that form. He had another vizier,  
 " who was a skillful limner ; to him he described  
 " the face, and the vizier drew the picture. He  
 " erected a hermitage on the high road, where he  
 " attended every day ; and to every person who ar-  
 " rived from a distant country he shewed this pic-  
 " ture, and asked, Have you seen or heard of any

شما مثل این تصویر زنی دیده اید یا شنیده اید  
اما هیچ کس نمیگفت بعد مدت سیاهی در آن  
صومعه در آمد وزیر آن تصویر بد و نمود و از و  
نشان او پرسید سیاح گفت که من این صورت  
را خوب میدانم این صورت ملکه روم است  
بعده تعریف او بسیار کرد و گفت که با این همه  
حسن نام شوهر نمیگیرد وزیر گفت هیچ میدانی  
که او چرا شوهر نمیخواهد گفت میدانم و آن  
آنست که وقتی ملکه بر منظری نشست بود بمدر  
ان منظر باغی داشت در آن باغ بالای درختی  
طاؤس بیضه نهاده بود ناگاه در آن باغ آتش  
افتاد همه درخت سوختن گرفت چون آتش  
نزدیک آن درخت رفت نر طاؤس تاب آتش  
نیاورده بی شفقت وار از اشیانه بیرون شد  
ماده از محبت بیضه نزدیک بیضه ماند و سوخت  
ملکه چون آن بی دردی نر دید گفت که مردان  
بسیار بی وفایند من با خود عهد کردم که نام مرد  
هرگز



“ woman resembling this portrait ? But no person  
 “ answered in the affirmative. After some time, a  
 “ traveller came into the hermitage, to whom the  
 “ vizier shewed the portrait, and asked him about  
 “ it. The traveller said, I know this face very well ;  
 “ this is the portrait of the Queen of Room : after  
 “ this, he was lavish in her praise, and said, With all  
 “ this beauty she will not marry. The vizier asked,  
 “ Do you know any reason why she does not like  
 “ to marry ? He answered, I do know the reason,  
 “ which is this : Once on a time the queen was sit-  
 “ ing in a summer-house situated in a garden, where,  
 “ on the top of a tree, a peahen had deposited her  
 “ eggs. Suddenly the garden was struck with light-  
 “ ning, which burnt all the trees ; when, the flames  
 “ approaching that tree, the peacock, unable to sup-  
 “ port the heat of the fire, inhumanely quitted the  
 “ nest ; but the hen, from her affection for the eggs,  
 “ remained with them and was burnt. When the  
 “ queen saw this want of feeling in the male, she  
 “ exclaimed, Men are very faithless ! I vow to my-  
 “ self never to speak of a man ! Accordingly years  
 “ have elapsed without her having mentioned the  
 “ name of a man. When the vizier heard this dis-  
 “ course,



هرگز نکیرم چنانچه سالها شد که نام مرد نمیگیرد  
 وزیر چون این سخن شنید نزدیک فغفور رفت  
 و گفت از آن روز که پادشاه صورت را در خواب  
 دید تصویر آن بر کاغذ نقش کرده در راه نهشته  
 بودم هر که از دور میرسید از و نشان آن صورت  
 می پرسیدم امروز سیاحی رسید و تصویر آن صورت  
 بدو نمودم او گفت که این تصویر ملکه روم است  
 فغفور ازین سخن بسیار خوش شد و گفت  
 که امروز کسی را طرف روم باید فرستاد که ملکه را  
 برای ما بنخواهد وزیر گفت که ملکه با خود عهد کرده  
 است که هرگز شوی نخواهد کرد فغفور گفت  
 ملکه را درین چه راز است وزیر آنچه از سیاح قصه  
 طاووس شنیده بود بیان نمود فغفور گفت چه باید  
 کرد وزیر گفت اگر حکم شود من روم و تصویر  
 تو با و نمایم چنانکه در خواب تو بر صورت او  
 عاشق شدی او در بیداری بر تو عاشق میشود  
 فغفور گفت نیکو باشد وزیر در حال رخصت  
 شد

“ course, he went to the emperor and said, From  
 “ the day that I drew the picture of the woman  
 “ whom your Majesty saw in a dream, I have been  
 “ stationed on the road ; and whenever a traveller  
 “ arrived from afar, I asked him if he knew such  
 “ a face. To-day arrived a traveller, to whom I  
 “ shewed the picture, and he said, This is the por-  
 “ trait of the Queen of Room. The emperor was  
 “ highly pleased at this discovery, and said, This very  
 “ day some person must be sent to the territory of  
 “ Room, to require the queen in marriage for me.  
 “ The vizier said, The queen has agreed with her-  
 “ self never to accept of a husband. The emperor  
 “ asked, What mystery is there in this resolution  
 “ formed by the queen ? The vizier related, as he  
 “ had heard from the traveller, the story of the pea-  
 “ cock. The emperor said, What ought to be done ?  
 “ The vizier answered, If I am commanded, I my-  
 “ self will go, and shew her your picture ; and, as  
 “ you fell in love with her appearance in a dream,  
 “ she, whilst awake, will be enamoured of your por-  
 “ trait. The emperor replied, It will be well. The  
 “ vizier immediately took his leave, and set out for  
 “ Room,

شد و بطرف روم رفت و خود را بشقاش مشهور  
 کرد چون ملکه خبر هنر او شنید فرمود که او را  
 ببارید تا در خانه من نقش بندي کند و هر صورتیکه  
 تواند در ایوان من نگارد وزیر در ایوان ملکه رفت  
 و تصویر فغفور و جانوران در کوشکی نقش کرد  
 ملکه چون آن تصاویر دید متعجب شد و پرسید  
 که این تصویر کیست و این جای کدام است  
 وزیر گفت تصویر فغفور چین است و این کوشک  
 و این جانوران و آهوان و بچه گان او اند روزی  
 فغفور بر بالا خانه نشست بود زیر منظر آهویی بچه  
 آورد اتفاقاً سیل دریا در رسید ماده اهو تاب آن  
 آب نیاورده مانند بی درد از بچکان جدا شد و  
 آن صورت ماده است که میگریزد لیکن نر از  
 نهایت درد نزدیک بچکان ماند و با بچکان غرق  
 شد ای ملکه ازان روز که فغفور ازان ماده این  
 چنین بی دردی دید نام زن نمیلرد ملکه چون  
 این حکایت شنید و قصه فغفور با سچو قصه خود دید  
 گفت

“ Room, where he passed himself off for a painter.  
 “ When the queen heard of his skill, she commanded  
 “ him to be brought, in order that he might exer-  
 “ cise his art in her palace, and decorate it with as  
 “ many portraits as he was able to delineate. The  
 “ vizier repaired to the queen’s palace, and painted  
 “ the emperor’s portrait, with the beasts in the me-  
 “ nagerie. The queen, on viewing these paintings,  
 “ was struck with amazement ; she asked, Whose  
 “ picture is that, and what place is here represented ?  
 “ The vizier answered, It is the portrait of the Em-  
 “ peror of China ; this is his bull ; and these are his  
 “ beasts, deer and fawns. One day, as the empe-  
 “ ror was sitting in a balcony belonging to a sum-  
 “ mer-house, a deer brought thither a fawn. Sud-  
 “ denly the river overflowed its banks, when the doe,  
 “ not having resolution to face the water, separated  
 “ herself at a distance from her young ; that is the  
 “ representation of the female running away : but  
 “ the buck, having more natural affection, staid there  
 “ with the fawn and was drowned. May it please  
 “ your Majesty, from the day he saw such inhu-  
 “ manity committed by the doe, he has never men-  
 “ tioned the name of woman. When the queen had  
 “ heard

گفت اي نقاش احوال پادشاه همچو حال  
 من مينمايد من بي رحمي طاؤوس نر دیده ترک  
 مرد کردم و او بي دردي ماده آهو دیده نام زنان  
 نمیکيرد اگر میان ما و او مناکحت شود چه خوش  
 باشد القصه روز ديگر ملکه رسولي بر فغفور چين  
 فرستاد و خود را در نکاح او رضا داد طوطي چون  
 اين حکايت تا اينجا رسانيد با خجسته گفت که اي  
 کدبانو تو هيکويي که من ترک دوست کنم اگر  
 کسي را اين دعوي مستقيم شدي ملکه روم با  
 فغفور چين شادي نکردي تو نيز بر خيز و جانب  
 دوست خود روان شو خجسته خواست که همچنان  
 کند در حال خروس آواز کرد و صبح ظاهر شد  
 رفتن او موقوف کردید



“ heard this relation, and perceived that the empe-  
 “ ror’s adventure was similar to her own, she said  
 “ to the painter, The emperor’s case is parallel with  
 “ mine : I, from having seen the inhumanity of the  
 “ peacock, forsook the society of man ; whilst he,  
 “ on viewing the insensibility of the doe, resolved  
 “ not to mention the name of woman. If an alli-  
 “ ance could be formed between us, how delightful  
 “ it would be ! In short, the next day, the queen  
 “ sent an ambassador to the emperor of China, and  
 “ consented to marry him.”

When the parrot had proceeded thus far with the  
 tale, he observed to Khojisteh, “ My mistress, you  
 “ say you will abandon your friend ; if every person  
 “ had persisted in this course, the Queen of Room  
 “ would not have married the Emperor of China.  
 “ Get up now, and be going to your friend.” Kho-  
 jisteh wanted to have done so ; instantly the cock  
 crowed, and the dawn appearing, her departure was  
 deferred.

## حکایت سی و چهارم کوزن و یک درازکوش و گرفتار شدن آنها

چون افتاب غروب شد و ماه بر آمد خجسته  
حلب اجازت بر طوطی رفت و گفت ای محرم  
راز من چنین شنیده‌ام که عمر عبد العزیز نه در  
شب خفتی نه در روز او را گفتندی که چرا وقتی  
نخسپی گفت اگر در شب خشم عبادت خدا نشود  
و اگر روز خشم رعیت خراب شود بنابراین  
نمی‌خشم ای طوطی من نیز می‌ترسم اگر فرمان  
بر داری دوست کنم شوی از دست رود و اگر  
در عهد شوهر باشم دوست آزاده و رنجیده شود  
و می‌خواهم که ترک هردو کنم و در پرده عصمت  
باشم طوطی گفت ای خجسته عصمت مطلوب  
است

## TALE THE THIRTY-FOURTH.

### *The Elk and the Ass, who are both taken Prisoners.*

WHEN the sun was set, and the moon appeared, Khojisteh went to the parrot to ask leave, and said, "Thou who art the depository of my secret, I have thus heard—That Omar Abdullah ul Azeez slept neither day nor night. They asked him, Why do not you sleep at some *appointed* time? He answered, If I should sleep during the night, God would not be worshipped; and were I to take rest in the day-time, my subjects would suffer: therefore I do not take any *regular* rest. O parrot! I also am afraid that, by obliging my friend, I may lose my husband; and that if I am faithful to him, my lover will be jealous and dissatisfied: I therefore wish to relinquish both, and conceal myself with the veil of chastity." The par-

rot

است اما هرچیز را وقتی است درین وقت هسچنان  
 نا خوش مینماید که ازان دراز کوشش سرود  
 نا خوش نموده بود خجسته پرسید که چگونه آن  
 قصه بوده است

طوطی گفت چنین گویند که وقتی دراز کوش  
 با کوزنی دوستی داشت و در چرا گاه یکجا بودند ی  
 شبی دراز کوش و کوزن در زمان ربیع  
 میپرسیدند ناکاه دراز کوش خوش شد و گفت  
 ای کوزن در چنین شب خوش که باغ عطر پیز  
 است و هوا مشک ریز است اگر من سرود نمایم  
 چه خوش باشد کوزن گفت ای دراز کوش  
 این چه سخن است که تو میگوئی تو سخن از  
 پالان و کاذر بگو هیچ آواز از آواز تو درشت تر  
 نیست خرا با سرود چه کار من و تو درین باغ  
 بدزدی آمده ایم اگر تو این دم درین باغ در بانک  
 آئی باغبان بیدار شود و مردمان دیگر را آواز دهد  
 پس من و تو گرفتار شویم و این بدان مانند است  
 که

rot said, "Khojisteh, continence is very commendable, but there is a time for all things ; at present, it is as unpleasant as the ass's song." Khojisteh asked, "What kind of story is that?"

The parrot said—They have thus related: Once on a time, an ass had contracted friendship with an elk, and they grazed together on the same spot. One night, in the season of spring, the ass and the elk happened to be grazing together. All of a sudden the ass was in high spirits, and said to the elk, In this delightful night, whilst the garden diffuses its sweets, and the air scatters musk all around us, if I were to sing, how pleasant it would be! The elk said to the ass, What discourse are you uttering? You may be able to converse about pack-saddles and fullers, but your voice is harsh beyond all comparison ; what business has an ass with singing? We have got into this garden by stealth, and if you should now begin braying, the gardener, being awakened, will call other men to his assistance, when you and I shall be made prisoners. Just as when some thieves, having got into the house of a rich man, found in a corner a vessel full of wine, which having seized, and

" placed



که وقتی دزدی چند در خانه دولت مندی رفتند و در  
 گوشه خانه یک قرابه پر از شراب یافتند و آن  
 را گرفته پیش خودها نهادند و گفتند تا وقت دزدی  
 شود حالا شراب نخوریم چون بخوردند غوغا کردند  
 و سرود نمودند خداوند خانه بیدار شده خادمان  
 خود را جمع کرد و دزدان را گرفت و بست دراز  
 کوش گفت من شهری ام و تو بیابانی و قدر  
 سرود چه دانی من سرود خواهم کرد ترا بشنیدن  
 چه میشود القصه در از کوش سرود آغاز کرد و  
 باغبان و صاحب خانه بیدار شد و هر دو را بست  
 طوطی چون این سخن تمام کرد خجسته را گفت  
 که ای کدبانو هر که موافق وقت کار نکند چنین  
 بیند تو هم وقت را نگاهدار و بر خیز و زود جانب  
 دوست خود برو خجسته خواست که برود هماندم  
 خردس آواز کرد و صبح ظاهر شد رفتن او  
 موقوف گردید

“ placed before them, they said, Let us now drink  
 “ this liquor, till it shall be time to commit the rob-  
 “ bery. When they had drunken the wine, they  
 “ began to bawl and to sing : the master of the house  
 “ awoke, gathered together his servants, seized the  
 “ thieves, and put them in bonds. The ass replied,  
 “ I am a citizen, and you a country boor ; what  
 “ judge are you of singing ? Positively I will sing :  
 “ what harm will it do you to hear me ? In short,  
 “ the ass began braying, which awakened the gar-  
 “ dener and the master of the house, who bound  
 “ them both.”

The parrot having finished this discourse, said to  
 Khojisteh, “ My mistress, whosoever doth not act con-  
 “ formably to circumstances will meet with this fate ;  
 “ I would, therefore, advise you to observe all times.  
 “ Arise, and go quickly to your friend.” Khojisteh  
 wanted to have gone :—at that instant the cock  
 crowed, and the dawn appearing, her departure was  
 deferred.

حکایت سی و پنجم یک پادشاه و عاشق  
شدن او و کشته شدن خجسته از دست  
میهمون

چون آفتاب بمغرب رفت و ماه از مشرق برآمد  
خجسته بر طوطی رفت و گفت ای طوطی چند شب  
است که پیش تو می آیم و بی مراد میروم حق  
نیک من نگاهدار و چندین نیک در ریش من  
مریز جلد مرا اجازت ده. طوطی گفت ای کدبانو  
امشب بهر طوریکه توانی جانب دوست خود را رسان  
لیکن اگر غیری از من بر راز خبر دار شود آن  
تدبیر کن که دختر قیصر روم بان پاکدامنی خود  
ظاهر ساخت خجسته پرسید که آن چگونه بود

طوطی آغاز کرد که وقتی پادشاهی بود نزدیک  
ولایت روم روزی وزیر به پادشاه گفت که قیصر

## TALE THE THIRTY-FIFTH.

*A King falls in love.—Khojisteh is put to death by the hands of Miemun.*

WHEN the sun descended into the west, and the moon appeared in the east, Khojisteh went to the parrot, and said, “ I have waited on you many nights “ and go away without accomplishing my desire : “ preserve thy allegiance to my salt : sprinkle not “ so much salt upon my wound, but quickly give “ me leave.” The parrot said, “ My mistress, this “ night I will exert every means in my power, and “ carry you to your lover. However, if you disco- “ ver your secret to any one besides myself, con- “ trive like the daughter of the Emperor of Room, “ who established her reputation for virtue.” Kho- jisteh asked, “ How is that ?

The parrot began : “ Once on a time there was “ a king whose dominions bordered on the territory

روم دختری دارد ماهرو اگر آن دختری به پادشاه  
 بدهد خوب است پادشاه سخن وزیر به پسندید  
 در حال رسولی با تحفه نزد قیصر روم فرستاد و در  
 خواست دختر نمود قیصر را این سخن خوش نیامد  
 رسول بی مقصد باز گشت پادشاه بالشکر بسیار  
 طرف روم رفت و ملک را خراب ساخت  
 چون قیصر روم عاجز شد دختر خود را بیادشاه  
 داد دختر را از شهری اول سری بود قیصر  
 روم با دختر خود گفت تو هرگز این ذکر پیش  
 پادشاه نکنی دختر چون بنحانه پادشاه آمد  
 همیشه از جدایی فرزند در غم می بود و میخواست  
 که بکسی طور ذکر فرزند بحضور پادشاه نماید اتفاقاً  
 پادشاه روزی پیر از جواهر در جی با و بخشید زن  
 گفت نزد پدر من غلامی است علم شناختن  
 جواهر خوب دارد اگر او این لحظه اینجا میشد  
 از نیک و بد جواهر به تحصیل میگشت پادشاه  
 گفت اگر از پدر تو آن غلام را بخواهم مرا بدهد  
 زن



“ of Room. One day the vizier said to the king: The  
 “ emperor of Room has a beautiful daughter; it would  
 “ be well were he to give her in marriage to your  
 “ majesty. The king was pleased at the vizier’s dis-  
 “ course, and immediately sent an ambassador to the  
 “ emperor of Room, with valuable presents, and to  
 “ ask his daughter in marriage. The emperor of  
 “ Room was not satisfied with the proposal. On  
 “ that the ambassador returned, without having ef-  
 “ fected his purpose. The king, with a large army,  
 “ invaded the territory of Room, and desolated the  
 “ country. The emperor of Room, being reduced to  
 “ great straits, gave his daughter to the king. The  
 “ princess had a son by a former marriage; which  
 “ circumstance the emperor, her father, charged her  
 “ never to divulge to the king. When she came to  
 “ the king’s palace, she was continually grieving at  
 “ being separated from her son. She wanted to  
 “ contrive some means of discovering the affair to  
 “ the king. It happened that one day the king having  
 “ made her a present of a casket full of jewels, she  
 “ said, My father has a slave very skilful in jewels;  
 “ if he were now here, he would discriminate mi-  
 “ nutely between the good and the bad. The king  
 “ said,

زن گفت نمی زیرا که او را بجای سر پرورده  
 است اگر پادشاه را ارزوی اوست تا سن بازرگانی  
 طرف او فریسم و نشان خود بدو بدهم و بوعده  
 بهتری او را امید وار نمایم شاید بیاید پس  
 پادشاه بازرگانی دانا مع مال تجارت جانب روم  
 فرستاد دختر قیصر با بازرگان گفت که او غلام  
 نیست فرزند من است برای مصلحتی با پادشاه  
 گفته ام که غلام است باید که او را چون غلام  
 نیاری القصه بازرگان بعد چند روز او را بحضرت  
 پادشاه آورد پادشاه چون روی خوب و هنر اودید  
 بسیار خوش شد و بازرگان را خلعت و انعام  
 داد مادر او از دور او را میدید و سلامی و پیامی  
 خوش می بود اتفاقاً روزی پادشاه برای شکار  
 رفت زن فرزند خود را اندرون طلبیده سر و روی  
 او را ببوسید و غم گذشته با و گفت در بان بدین  
 سر مطلع شد او را کمان بد شد پادشاه چون  
 رسید آنچه دیده بود همه بگفت پادشاه بر اشفت

“ said, If I were to ask that slave of your father,  
 “ would he part with him to me? She answered,  
 “ No ; because he considers him as his adopted son :  
 “ but if your majesty is desirous to have him, I will  
 “ send a merchant with certain tokens from me to  
 “ him, and who, alluring him by promises of promo-  
 “ tion, may perhaps engage him to come. Accord-  
 “ ingly the king sent to Room an intelligent merchant,  
 “ with articles of trade. The emperor’s daughter  
 “ said *privately* to the merchant, He is not a slave,  
 • “ but my own son, although, for particular reasons,  
 “ I have told the king he is a bondman ; you must  
 “ not treat him like a slave. In short, the mer-  
 “ chant, after some time had elapsed, brought him  
 “ to the king, who, on beholding his beautiful coun-  
 “ tenance, and perceiving his good capacity, was  
 “ greatly pleased, and bestowed on the merchant a  
 “ dress of state, with other valuable gifts. The  
 “ youth’s mother saw him from a distance, and was  
 “ delighted with salutations and messages. It hap-  
 “ pened that one day, when the king went a hunting,  
 “ the wife called her son into the palace, kissed his  
 “ head and face, and, bidding adieu to sorrow, con-  
 “ versed with him freely. The porter being ap-  
 “ prised

و در دل خود گفت که این زن بمکر محبوب  
 خود را اینجا طلبیده است در حال درون حرم رفت  
 زن بفراست در یافت که احوال دو شینه پادشاه را  
 معلوم شده گفت چرا متفکر هستی پادشاه  
 گفت چرا متفکر نشوم تو بمکر معشوق خود را از  
 روم اینجا طلبیدی و با او هم بستر شوی این  
 چه شوخی و بی شرمی بود خواست که تا او را  
 سیاست کند لیکن چون بر و عاشق بود  
 سیاست نکرد با خود گفت که کینه او ازین کودک  
 باید کشید پس یکی را فرمود که این غلام را  
 در یک گوشه بیرو در حال سرشس جدا کن آن  
 مرد چون او را از آن جا برد با او گفت ای کودک  
 ترا معلوم نبود که زن پادشاه است چرا اندرون  
 رفتی گفت که من فرزند حقیقی آن زن از شوی  
 دیگر هستم و او مادر من از شرم بیادشاه نگفت  
 اگر بکشی و اگر نکشی اختیار تست آنچه راست  
 بود من کفتم کشنده چون این سخن بشنید  
 مربانی

“ prised of this mystery, entertained unfavourable  
 “ suspicions ; and when the king returned, told him  
 “ what he had discovered. The king was afflicted,  
 “ and said to himself, This woman, by practising de-  
 “ ceit, has brought her lover here. Immediately he  
 “ entered the haram ; the woman, plainly perceiving  
 “ that the king had learnt the circumstances of the  
 “ preceding night, said, Why are you thoughtful ?  
 “ The king rejoined, Why should I not be thought-  
 “ ful ? You, [by your artifice, have called your gal-  
 “ lant hither from Room, and have lain with him :  
 “ what audaciousness and impudence is this ? He  
 “ wanted to have punished her, but was restrained  
 “ by his affection. He said to himself, I must re-  
 “ venge myself on this boy. He accordingly said  
 “ to some one, Take this boy into a private place,  
 “ and immediately separate his head from his body  
 “ The man, when he took him from thence, said to  
 “ him, O youth ! were you not apprised that she is  
 “ the king’s wife, and why did you go in ? He said,  
 “ I am her own son by a former husband ; she is  
 “ my mother ; through delicacy she avoided men-  
 “ tioning it to the king. You have the power either  
 “ to kill me, or to spare my life ; I have told the  
 “ truth.



مهرباني برو غالب شد با خود گفت که شايد روزي  
 اين راز بپادشاه ظاهر شود و کودک از من نخواهد  
 آنوقت پشيماني كردد بهتر آنست كه چند روز  
 کودک را نبايد كشت القصه انرا نكشت و روز  
 ديكر پيش پادشاه رفت و گفت كه کودک را  
 كشتم پادشاه را اندكي غصه كم شد ليكن اعتماد  
 زن نماند دختر قيصر حيران شد كه اين چه پيش  
 آمد پسر كشته شد و شوي از دست رفت درون  
 خانه زني بود پير روزي با دختر قيصر گفت كه ترا  
 متفكر مي بينم او تمام قصه خود بازن پير بكفت  
 زن مذكور گفت خاطر جمعدار چنان حيله خواهم  
 كرد كه دل پادشاه از تو خوش خواهد شد دختر  
 قيصر گفت اي مادر اين در دروازي كن من  
 دامن و جيب تو پراز جواهر خواهم كرد القصه روزي  
 پير ذال پادشاه را تنهاديد پرسيد كه پادشاه را متفكر  
 مي بينم پادشاه گفت اي مادر مرا درديست نا  
 گفتني و آن اينست كه زن من غلامي را كه  
 عاشق

“ truth. The executioner, on hearing these words,  
 “ was filled with compassion, and said to himself,  
 “ Perhaps this secret will one day be discovered to  
 “ the king, who may require the boy at my hands,  
 “ and will then repent. It is, at all events, most  
 “ adviseable that this boy should not be killed for  
 “ some time : in short, he did not put him to death.  
 “ The next day he went to the king and said, I have  
 “ killed the boy. The king’s anger was a little  
 “ abated, but he had no confidence remaining in his  
 “ wife. The queen wondered what would be the  
 “ issue ; her son being slain, and her husband’s af-  
 “ fection lost. In the palace was an old woman,  
 “ who said to the queen, I perceive you are full of  
 “ thought. She communicated to the old woman  
 “ the whole of her story. The old woman said,  
 “ Set your heart at ease ; I will contrive it so, that  
 “ the king will be pleased with you. The queen  
 “ answered, O mother ! only ease this pain, and I  
 “ will fill your lap and pockets with jewels. In short,  
 “ one day the old woman perceiving the king thought-  
 “ ful, said. I observe that your majesty is sad. The  
 “ king answered, Alas ! my mother, I have a pain  
 “ which cannot be fully described ; and which is

عاشق او بود از روم طلبید من آن غلام را کشتم  
اما دل نمیخواهد که زن را بکشم زیرا که راست  
است یا دروغ زن پیر گفت من تعویزی دارم  
چون زن تو در خواب شود بر سینه او بنه هر چه  
خواهد بود در خواب راست خواهد گفت پادشاه  
گفت زود آن تعویز را بیار زن پیر در حال -  
پادشاه داد و نزد دختر قیصر رفت و گفت پادشاه  
چون تعویز بر سینه تو نهی تو خود را در خواب  
ساز و آن قصه تمام راست بگو چون پاسی از  
شب بگذشت پادشاه آن تعویز را بر سینه زن  
نهاد زن قصه شوی سابق و پسر خود یک یک  
گفت پادشاه چون قصه بشنید روی و موی زن  
بپوسید و گفت چرا این راز بمن نگفتی زن  
گفت مرا شرم آمد پادشاه در حال کشنده  
بودک را طلبید و گفت کودک را تو کشتی کور  
او کجاست آنمرد گفت که آنرا تا هنوز نکشته ام  
زنده است پس پادشاه بسیار خوش شد



“ this—My wife sent to Room for a slave, who is  
 “ her gallant ; I have killed the slave, but cannot  
 “ prevail on myself to put to death my wife ; because  
 “ my suspicions may be true, or they may be false.  
 “ The old woman said, I have an amulet ; when  
 “ your wife is asleep, place it on her bosom, and  
 “ whatever she says in her sleep will be true. The  
 “ king said, Bring the amulet quickly. The old  
 “ woman gave it to the king immediately ; and then  
 “ going to the queen, told her, When the king shall  
 “ place the amulet on your bosom, feign yourself  
 “ asleep, and tell the whole story truly. After the  
 “ first watch of the night, the king having placed the  
 “ amulet on his wife’s bosom, she related all the par-  
 “ ticulars about her former husband, and her son.  
 “ When the king comprehended the story, he kissed  
 “ his wife’s face and hair, and said, Why did you con-  
 “ ceal from me this secret ? The wife said, Because  
 “ I was ashamed. The king immediately sent for  
 “ the murderer, and said, Where is the tomb of the  
 “ youth you killed ? The man answered, I did not  
 “ kill him ; he is still alive. The king was greatly  
 “ delighted hereat, and immediately ordered the boy  
 “ to be produced. The man brought him, and when  
 “ the



و در حال کودک را طلبید و پیافرد مادرش چون  
 پسر را دید در کنار گرفت و شکر خدا گفت  
 چون طوطی سخن تا اینجا رسانید با خجسته گفت  
 که ای کدبانو ترا نیز اگر کاری مشکل پیش آید  
 چنین حیلہ پاکي خود ظاهر کن اکنون بر خیز و جانب  
 دوست خود برو خجسته خواست که برود در حال  
 خروس آواز کرد و صبح ظاهر شد رفتن او موقوف  
 گردید

اتفاقا همان روز میمون از سفر باز آمد چون  
 شارک را ندید اول احوال شارک پرسید که شارک  
 کجاست هنوز خجسته لب بیاسخ نکشاده بود که طوطی  
 گفت که همه احوال شارک و خجسته از من پرس  
 میمون گفت بگو طوطی همه احوال عاشق شدن  
 خجسته بر جوانی و کشته شدن شارک از دست  
 خجسته از آغاز تا انجام با میمون گفت میمون فی  
 الحال خجسته را بکشت و هلاک ساخت

تمام شد



“ the mother saw her son, she embraced him, and  
 “ praised God.”

The parrot, having brought the tale to this period, said to Khojisteh, “ My mistress, do you also, “ if any difficulty should occur, assert your own “ purity. Now arise, and go to your friend.” Khojisteh wanted to have gone ; instantly the cock crowed, and dawn appearing, her departure was deferred.

It so happened that on that very day Miemun returned from his journey. Upon not seeing the Sharuck, he asked what was become of her ? Khojisteh had not yet opened her lips in order to have given an answer, when the parrot said, “ Require “ of me a relation of all the adventures of the Sharuck and of Khojisteh.” Miemun said, “ Speak !” The parrot related to Miemun, from beginning to end, all the particulars of Khojisteh falling in love with the young man, and how the Sharuck was killed by the hands of Khojisteh. Miemun immediately put an end to the life of Khojisteh.

FINIS.